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Rev. H. C. Mallory, Jr. Sept. 1895

News and Notes

IN the death of Dr. Tucker, late rector of the church of the Holy Cross, Troy, N. Y., the Church at large has suffered a deplorable loss; loss not only of the ripe wisdom which bore its fruitage up to the last, but loss in the ceasing of the edifying exhibition of a serene old age honored by the respect and love of a zealous parish, the mature child of his life-long labors. Rector of one parish for more than half a century, the first to introduce and maintain the choral service in parish use in this country, easily leader in musical taste and attainments, honored by the Church and beloved by all acquaintances, he will not soon be forgotten. And were other memorial lacking he has left in the enrichment and elevation of the harmonies of the Church that monument which will testify his worth to more than a single generation.

THE friends of Archdeacon Denison propose to signalize the fiftieth year of his connection with his parish in a substantial way. The churchwardens of East Brent have sent out the following notice: "It will be 50 years next August since the Ven. Archdeacon Denison became vicar of East Brent. It was decided at a meeting of parishioners to erect some permanent memorial of his long work among us. As the archdeacon is so well known and has taken such a prominent part in various Church matters, we think there may be many outside the parish who would be glad of the opportunity of subscribing to such a memorial. Any subscription for the above-named object sent to us will be gladly received and acknowledged."

THE Bishop of Rochester, in a recent address to his diocesan conference, speaks of the abundant cause for thankfulness that so many who look forward the re-union of Christendom, should make their appeal centre upon united prayer:

> It was not always so. Let any one who would realize what has happened contrast with former documents from the same source the letter addressed by Pope Leo XIII.—contrast with this document such a letter as was addressed thirty years ago by Cardinal Patrizzi, on behalf of the See of Rome, to those in England who then desired to unite in prayer for promoting the unity of Christendom; recall how Rome then warned the faithful "against being led by heretics to join with them and with schismatics" in such united prayer. Compare the whole tone of the two letters; you will see what a different standpoint has been now adopted, and for their sakes, if not for ours also, you will thank God. But beware of hallucinations on the subject—beware lest, in honest anxiety to receive in good part any new approach, we read into the letter something which is conspicuously not there. From the first line of the letter to the last there is not the remotest allusion to the existence of a Church of England at all, much less a hint of her history and corporate life, or of her even claiming to have an ordained ministry of Word and Sacrament.

IN his speech at the opening of Parliament on the 15th, Lord Salisbury compared the late appeal to the country to the appeal against Pitt 110 years ago, when as now, the nation emphatically declared in favor of the House of Lords. "It is a defect of the Constitution," the Premier concluded, "that we have no special protection in the organic laws upon which the Constitution rests, and which could be destroyed in a night by the House of Commons, if the House of Lords was not able to intervene." It is here that the superiority of the American Constitution is conspicuous. The checks upon organic alteration are manifold, and it is impossible that any change in the Constitution can be effected without a prolonged process, or until the public will has shown itself as firmly and permanently settled in a certain direction.

THE new suffragan Bishop of London, Dr. Browne, Bishop of Stepney, is winning golden opinions among the clergy and people of the North and East of London. He was consecrated, it will be remembered, on St. Peter's Day, and already, by the middle of July, it could be said of him, that of the 500 clergy working in his district, there were very few who had not made his acquaintance. After his Confirmations it is said that he makes it a point to meet the lay workers of each parish and give them a cheering word. By the absence of party spirit and impartial dealing towards men of all schools he is fast winning general confidence and affection.

THE action of the Church authorities of Minnesota, noted last week, in reference to the laying of the corner-stone of a church with Masonic ceremonies, will approve itself to the judgment of all Churchmen, and of fair-minded men everywhere. Work is ordered stopped until the stone shall have been re-laid according to the prescribed order of the Church under direction of the Bishop. A similar lapse from good taste and Catholic practice occurred some three weeks ago in Maryland, on ground where the third church is to be built—historic ground indeed—a place worthy of a far more holy and sacred ritual of consecration. No report has yet been received of action similar to that of the authorities in Minnesota, but it may be confidently assumed that such irregularities will not be lightly regarded.

IT is a strange style of Churchmanship, indeed, which can call in the aid of a purely secular association, no matter how worthy that association may be, to assist, and, in fact, take the lead, in one of the most solemn functions of the Church. That the divine institution should for a moment, or for any purpose, be relegated to subserviency to a merely human institution, and this by the authorized guardians and stewards of her mysteries, passes comprehension. There is no need for criticism of the system of Masonry, and no intention. In its place it is an extremely valuable society for the promotion of social and charitable objects. But ecclesiastical, never. Its fundamental idea is absolutely at odds with ecclesiasticism, and its participation in the act of laying the corner-stone of a church is as *outre* and grotesque as would be that of the "Consolidated Brothers and Sisters of the Seven Stars."

THE returns of one of the Methodist communities in England, recently published, are referred to by Church papers as illustrating the shrinkage of Dissent. The total membership reported is 182,291, an increase of only 159 for the year. Out of the twenty-four districts into which this connection divides the United Kingdom, no less than eleven report an actual loss. Some of these districts are those in which the sect in question was formerly most aggressive. In ten years the total gains have been only 956. If, as seems likely, these statistics are the result of a desire on the part of the younger generation to belong to the ancient Church of the land, there can be no occasion for regret. It used to be the defence of these volunteer religious bodies that they took care of those whom the Church neglected. If that neglect no longer exists, it ought to be an occasion of thankfulness to all true Christians, not of sorrow or irritation. The tokens point to the best and most natural way of reunion. Nevertheless, the Church, formerly reproached for neglect, is now bitterly accused of proselytizing. The sober fact is that the Church of England is the object of increasing hostility precisely in proportion as she shows a determination to rise to the full height of the responsibility laid upon her, as not only the Church of the nation from immemorial days, but the genuine representative of the One, Holy, Catholic and Apostolic Church which Christ and His followers founded in the world.

THE article reprinted from *The Diocese of Chicago* on Religious Deadbeats, suggests the method employed by a tormented rector for banishing these vermin. It will be understood that they are almost always English Churchmen stranded by hard times, blameless illustrations of suffering adversity. To such a one, after listening to his tale of woe, the rector blandly proposes the question: "What is your name?" "Fitz Maurice De Cholmondely Jones." "Who gave you this name?" "Ah?" "Ah-h-h! My friend, late pupil of the Vicar of So-and-so, zealous worker in the parish of the Rev. Such-an-one, go and prey elsewhere. There is no help for the good Churchman who has never learned his catechism." The test would perhaps be somewhat unfair if carried much farther, but it is a fact that the second answer in the catechism is a veritable *pons asinorum*, fatal to nine out of ten of the pestiferous pious tramps.

THE following, from the *Fairbank View* of August 1, 1895, naturally suggests the question as to the drift of this particular Methodist church:

> The M. E. Church will observe Sunday morning, Aug. 11th as Old Peoples' Day. A special feature of the service will be the "Uncovering of the Cross." The old people are especially invited to be present. J. J. KIDDER.

Is this unveiling of the Cross Romanism in disguise? Is the M. E. Church becoming a short cut to Rome? In the words of the great classic, "Where are we at?" Why should the 'old people" be specially invited to attend the unveiling of the Cross? What does brother Kidder mean by it, any way? And why the unveiling of the Cross in midsummer?

ONE of the counts upon which the Liberal party was defeated in the recent English elections was the proposed bill allowing the summary closing of the public houses in any community and the revoking of licenses to sell alcoholic or malt liquors by a local vote. Another reason for the overthrow of that party was its attempted anti-Church legislation. There were other considerations no less important which influenced the result. But in view of the fact that these two widely different factors caused two bodies of men to vote together who might be thought to have little in common, the silly charge was made of an "alliance" or bargain between the liquor men and the Church defence party, and virtuous newspapers on both sides of the water have taken up the cry, and, figuratively speaking, are holding up their hands in pious horror at such an unscrupulous policy on the part of religious men.

OF course no such bargain, alliance, or understanding existed. Nothing of the kind was necessary. Neither of these parties needed any further inducement to vote against the Liberals than the fact that as they considered their interests were being unjustly attacked. It now appears that excellent men of all parties, including representative Liberals themselves, were not satisfied of the justice of the method involved in the Local Veto Bill, even when they were sure of the principle. A writer in the current *Contemporary Review* makes this clear. "The trouble was," he says, "that the Bill suddenly invited people to throw out of work a great number of unoffending men and women, and to destroy an industry hitherto lawful, without compensation. It was this which failed to commend itself to English sense of justice." The *Review* writer thinks it will never be possible in England to carry a measure of prohibition without compensation.

The Evangelical and Oxford Movements

A MONOGRAPH

BY THE REV. EDWIN S. HOFFMAN

III

While the evangelical movement was at the height of its influence in the American Church, a religious movement of a very different character was in progress in England. It was just a century after the beginning of the evangelical revival under Wesley. That was at all times an appeal to the people. Its message was personal religion. This new movement was addressed to the people's religious teachers and leaders. It had its beginning in the University of Oxford, where Wesley had formed his Holy Club; and one cannot but be struck with the similarity of the beginnings of the two movements. In the one we have John Wesley as the leader, in the other John Henry Newman. Again is it a protest against the low spiritual state of the times. Evangelicalism had spent its force without having redeemed the English Church. It had produced a body of zealous, godly men; its message was not in vain. But at the beginning of the second quarter of the present century, dark times were upon the Church. The sons of the first evangelicals had the theology of their fathers, without their zeal. The influence of the French Revolution was at its flood-tide in England.

Of these times Mr. Perceval writes: "Let the reader call to mind what was then actually the condition as well as the prospect of the Church and nation: an agrarian and civic insurrection against the bishops and clergy, and all who desired to adhere to the existing institutions of the country. The populace, goaded on, openly by the speeches, covertly (as was fully believed at the time) by the paid emissaries of the ministers of the Crown; the chief of those ministers in his place in Parliament bidding the bishops 'set their house in order'; the mob taking him at his word, and burning to the ground the palace of the Bishop of Bristol, with the public buildings of the city, while they shouted the Premier's name in triumph on the ruins." (The Oxford Movement, page 90.)

Mr. Palmer, writing of the same times, says: "We felt ourselves assailed by enemies from without and foes within. Our prelates insulted and threatened by ministers of State. In Ireland ten bishoprics suppressed. We were advised to feel thankful that a mo e sweeping measure had not been adopted. What was to come next? . . . Was the same principle of concession to popular clamor . . . to be exemplified in the dismemberment of the English Church? . . . We were overwhelmed with pamphlets on Church reform. Lord Henley, brother-in-law of Sir Robert Peel, Dr. Burton, and others of name and influence, led the way. Dr. Arnold, of Rugby, ventured to propose that all sects should be united by act of Parliament with the Church of England. Reports apparently well founded were prevalent that some of the prelates were favorable to alterations in the liturgy. Pamphlets were in wide circulation, recommending the abolition of the Creeds (at least in public worship), especially urging the expulsion of the Athanasian Creed; the removal of all mention of the Blessed Trinity; of the doctrine of baptismal regeneration; of the practice of absolution. We knew not to what quarter to look for support. . . . And, worst of all, *no principle in the public mind to which we could appeal;* an utter ignorance of all rational grounds of attachment to the Church; an oblivion of its spiritual character, as an institution, not of man, but of God. . . . There was in all this enough to appal the stoutest heart; and those who can recall the feeling of those days will at once remember the deep depression into which the Church had fallen, and the gloomy forebodings universally prevalent." (The Oxford Movement.)

The Bishop of London was reported to have said that the belief in the Apostolic succession had gone out with the Non-jurors. Overton states on the authority of Bishop Wordsworth that "the late Bishop Blomfield is said to have remarked that after William Law's (1686-1761) letters to the Bishop of Bangor no writer asserted the doctrine of Apostolic succession until the Tractarians arose," *i. e.*, for a period of about one hundred years. In a letter written by Hugh James Rose in 1833, he says: "That something is requisite, is certain. The only thing is that whatever is done ought to be quickly done, for the danger is immediate, *and I should have little fear if I thought that we could stand for ten or fifteen years as we are.*"

It was the perils of these times which inspired John Keble to preach, on July 14, 1833, his famous sermon on "National Apostacy," which Newman in his "Apologia" says he considers the "start of the movement," and which brought together a few friends at the parsonage of Hugh James Rose, the 25th-29th of the same month, at Hadleigh, in Suffolk. There were at this meeting, Rose, Perceval, Palmer, Keble, Froude, and Newman. From this gathering resulted the *Tracts for the Times*, which for the next ten years shook England from centre to circumference, terminating in Newman's famous 'Tract Number Ninety."

Dean Church in his "Oxford Movement" thus describes them: "They were short papers, in many cases mere short notes, on the great questions which had suddenly sprung into such interest, and were felt to be full of momentous consequence—the true and essential nature of the Christian Church, its relation to the primitive ages, its authority, and its polity and government, the current objections to its claims in England, to its doctrines and its services, the length of the prayers, the Burial Service, the proposed alterations in the liturgy, the neglect of discipline, the sins and corruptions of each branch of Christendom. The same topics were enforced and illustrated again and again as the series went on; and then there came extracts from English divines, like Bishop Beveridge, Bishop Wilson, and Bishop Cosin, and under the title, "Records of the Church," translations from the early Fathers, Ignatius, Justin, Irenæus, and others."

The first tract gives the key-note to the movement. After the introduction, it proceeds: "Now, then, let me come at once to the subject which leads me to address you. Should the Government and the country so far forget their God as to cast off the Church, to deprive it of its temporal honors and substance, *on what* will you rest the claim of respect and attention which you make upon your flocks? Hitherto you have been upheld by your birth, your education, your wealth, your connections; should these secular advantages cease, on what must Christ's ministers depend? . . . . . *on what* are we to rest our authority when the State deserts us?'

The answer to these grave questions given by the Tractarians was the "Appeal to Antiquity. The Church's ministry rested not upon the authority of Parliament, but on the succession of authority from the Apostles; her faith upon Holy Scripture, not as defined by reformers and theologians, but as defined by the General Councils and the Catholic Fathers of the early and undivided Church, as the witnesses to "the Faith once delivered to the saints." Likewise the place of the sacraments in the Christian system was to be that of the early Church; "When God appoints means of grace," says one of the tracts, "they are *the* means."

"Undoubtedly," says Dean Church, "they 'brought strange things to the ears' of their generation. To Churchmen, now, these 'strange things' are such familiar commonplaces, that it is hard to realize how they should have made so much stir. But they were novelties, partly audacious, partly unintelligible, then."

From the first the tracts stirred England. The cry of Romanism was soon heard against them; when, in fact, these earlier ones were simply appealing to England to take their own Prayer Book in good earnest.

We cannot follow this movement through the ten years which ensued. The man who became its great leader to the end of his life, Pusey, did not become identified with it until 1834. Denounced, maligned, distrusted, misunderstood, to the end of his life, faithful to Catholic teaching as he believed "this Church hath received the same," Edward Bouverie Pusey stands one of the noblest types of Christian heroism of modern times.

After 1836, the camp of the Tractarians was divided. Newman and his party became more and more radical, and more attracted to the teachings of the Church of Rome, and less attached to the Church of England. Up to the beginning of this movement the only way in which the Church of Rome was dealt with, was by coarse denunciation. She was the Scarlet Woman, anti-Christ, the mother of iniquity, etc.; but the Tractarians recognized her as a part of the Catholic Church, however corrupted.

This subjected them to the suspicion of being Romanizers; and when at last, after the great storm aroused by Mr. Newman's tract No. 90, in which he undertook to prove that the XXXIX Articles could be explained in such a sense as to permit one to hold the teachings, on those subjects, as set forth by Rome, Mr. Newman, together with Ward, Oakley, Faber, and a number of others, in 1845 seceded to the Roman Catholic Church, there was ample confirmation of these suspicions. This was followed by the perversions on the part of gentlemen and ladies, running into the hundreds. By 1850, it is estimated that about 400, clergy and laity, had gone over. Roman Catholics were in great joy, feeling that the time had come when the Pope should reclaim England. Those opposed to the movement believed that it would be ended by being swallowed up in Rome. Neither were right. Secession to Rome ceased, and the Catholic party in the Church lived and grew. There remained faithful to the Church of England and also to the cause they had espoused, Pusey, Keble, Palmer, Isaac Williams, and others among the most learned and godly in all England. These men, with everything to lose, and nothing to gain, standing faithful to conscience, denounced, maligned, are among the shining examples of the highest type of Christian manhood, judging it better at all times to serve God with a good conscience, than man.

After Newman's departure to Rome, Oxford ceased to be the centre of the movement. It was only natural that there should be great alarm throughout the English Church, as well as in the Church in America, where the new teachings had already shown themselves; and that there should be the strongest feeling and opposition against it, believing that the logic of the entire movement was to the Church of Rome. And certainly in recent events was there ample reason for such fears.

But fifty years have passed since Newman left us, and time has told a different story. No men have been, and are to-day, more loyal to the Church than the great mass of those who have been deeply influenced by this revival, and none so strong to combat the claims of Rome when she ceases to be Catholic. The "Ritualistic School" was an outgrowth of this movement; but it is a mistake to think of its leaders as being the successors of Pusey and other leaders of the Catholic Revival. The chief change which the latter made in ritual was the multiplication of services. They had the Morning and Evening Prayer daily and the celebration of the Holy Communion every Lord's Day, as the Prayer Book clearly provides.

(*To be continued.*)

Commencement at Sewanee

Commencement week began on Thursday, July 25th, with a meeting of the Board of Trustees. The opening service was held in St. Augustine's chapel at 9 o'clock, being a celebration of the Holy Communion, and an address by the chancellor of the university. The chancellor, the Bishop of Kentucky, was celebrant, assisted by the Bishop of Southern Florida as Epistoler, and the Bishop of Georgia as Gospeler.

The chancellor's address was brief, but very earnest and enthusiastic. In the course of his address he begged his fellow members of the Board of Trustees, while ostensibly they had assembled for purposes of business, to ever be mindful that they came to Sewanee as servants of the Lord Jesus Christ. He then told them that Sewanee existed for the highest, the broadest, and the deepest Christian education. He freely admitted that there were many older, richer, and more celebrated universities both North and South, but that Sewanee stood first and always for the glory of God. It stood for the Catholic Creeds, and it clung to the facts of our Lord's virgin birth and resurrection, not to men's opinions concerning them. Men may differ in opinions, as did some of the apostles, but they must be one in the belief of those eternal and unchangeable truths which are the very life of our Christian faith.

The Chancellor made a strong appeal for a Christian and Church university, where men may not only be educated in the sciences and arts that pertain to the enjoyment of this life, but also be nurtured in the Faith once delivered to the Saints.

Sewanee is rich in everything but money. She has the love, loyalty, and devotion of her faculties, and in this she has an endowment unsurpassed by any university.

In the evening the contest in debate for "the Treat medal" took place in Forensic Hall. The contest was between the Pi Omega and Sigma Epsilon literary societies. After a very creditable debate the medal was awarded to Mr. L. Tucker, of the Pi Omega society.

On Friday evening the contest in declamation for the Knight medal took place in Forensic Hall. The medal was awarded to Mr. Eugene V. Stevenson, of Texas.

On Saturday evening the dramatic representation of the "*Œdipus Rex*" of Sophocles, with choruses musically rendered, was presented by the students of the Greek department.

On Commencement Sunday, at the usual hour, the early celebration of the Holy Communion took place in St. Augustine's chapel, the chaplain, the Rev. W. A. Guerry, B.D., being celebrant. At 11 o'clock the commencement sermon was preached by the Rev. John S. Lindsay, D.D., of Boston. The sermon was an able discourse on Christian citizenship, as the crying need of our times. It was a most earnest appeal to the young men of our land to come forward and assume their duties as Christian men, and not shirk the duties that so clearly belong to them as citizens of a great republic.

In the evening the Bishop of Southern Florida preached the third annual sermon before the St. Luke's Brotherhood for the Increase of the Ministry.

On Monday evening the annual contest in oratory between the Pi Omega and Sigma Epsilon literary societies took place in Forensic Hall. Mr. R. K. Smith and Mr. T. T. Walsh represented the former, and Mr. W. C. Robertson and Mr. R. W. Hogue the latter society. Mr. Walsh, of South Carolina, was the successful contestant, and received the Louisiana oratorical medal, and the cup for the Pi Omega society. The contest in essay was won by Mr. H. J. Mikell, of South Carolina, for Pi Omega society.

On Tuesday evening the second performance of the "*Œdipus Rex*" was given, at the conclusion of which, Vice-chancellor and Mrs. Wiggins gave a reception, which was enjoyed by their many friends.

On Wednesday evening the annual literary exercises of the Alumni Association took place. Mr. Silas McBee presided. The Rev. Albion W. Knight, of Georgia, was prophet, the Rev. R. W. Barnwell, of Alabama, was poet, and the Rev. John Davis, of Arkansas, was orator. At the conclusion of the exercises the annual banquet took place.

Thursday, August 8th, was the climax of the commencement week. The usual procession was formed at ten

o'clock at the convocation house, and marched to the chapel, where the final exercises were held. The Rev. Theodore Brattan, of South Carolina, conducted the first part of the service.

The Latin salutatory was delivered by Mr. W. S. Slack, B. A., of Louisiana. The chancellor then introduced the commencement orator, Mr. G. du Bignan, of Savannah, Ga. His subject was "Patriotism." His style and delivery were forcible and impressive. He handled his lofty subject with great ease, and at times thrilled his audience with passages of eloquence.

The presentation of certificates and diplomas was next in order, and after that the several medals of the different schools were awarded. The Dr. Douglas medal for the best essay on the subject of "Patriotism and Partisanship," was awarded by the Rt. Rev., the chancellor, to Mr. W. D Matthews, of Florida. The Kentucky medal for Greek was awarded to Mr. H. L. Morehouse, of Wisconsin, by the Rt. Rev., the chancellor, donor of the medal. The Master's medal for Latin was awarded to Mr. S. A. Wragg, of Missouri, by the Assistant-Bishop of Tennessee. The Van Hoose medal for German was awarded to Mr. G. L. Tucker, of Alabama, by the Rev. J. S. Lindsay, D.D. The Ruggles-Wright medal for French to Mr. Morehouse, of Wisconsin, by the Bishop of Georgia.

The following degrees were then conferred by the vice-chancellor: The degree of Bachelor of Science on Mr. Ward Dabury, Texas.

The degree of Bachelor of Arts, on Mr. W. C. Robertson, Texas; Mr. H. J. Mikell, South Carolina; Mr. S. C. Beckwith, Virginia; Mr. J. M. Morris, Kentucky; and Mr. H. E. Spear, Kentucky, *in absentia.*

The degree of Master of Arts, on Mr. W. S. Slack, B. A., Louisiana; Mr. W. W. Jones, Louisiana; Mr. C. B. K. Weed, New Jersey; Mr. Nevill Joyner, Mississippi; and Mr. Spruille Burford, New York, *in absentia.*

The degree of Bachelor of Laws, on Mr. Arthur Crownover, Tennessee; Mr. P. M. D. Dowdall, Illinois; and the Rev. R. H. Cole, M.A., B.D., Canada, *in absentia.*

The degree of Doctor of Medicine, on Mr. J. L. Corbett, Missouri; Mr. C. A. Post, Missouri; Mr. M. D. Murray, South Carolina; Mr. Terry Kinney, Mississippi; Mr. C. F. Amos, West Virginia; Mr. J. R. Gilbert, New Jersey; Mr. A. A. Fisher, Pennsylvania; Mr. W. C. Allen, Pennsylvania; Mr. A. E. Hain, Pennsylvania; and Mr. C. A. Henry, Texas, *in absentia.*

Graduates in Divinity: Mr. J. W. Gresham, Louisiana; Mr. J. W. C. Johnson, South Carolina; the Rev. R. K. Smith, Pennsylvania; and the Rev. K. S. Guthrie, Ph.D., Pennsylvania, *in absentia.*

The chancellor conferred the honorary degree Doctor of Divinity on the Rev. Geo. Patterson, D.D., of Memphis, Tenn., *ad eundem;* on the Rev. Prof. E. C. Benson, M.A., of Kenyon College, Gambier, O., *in absentia;* on the Rev. F. J. Beard, of Birmingham, Ala., *in absentia;* on the Rev. J. S. Lindsay, of Boston, *ad eundem;* and Doctor of Civil Law on Hon. Charles H. Simonton, of South Carolina, *in absentia.*

The valedictory oration was delivered by Mr. W. C. Robertson, of Texas. The concluding service was conducted by the chancellor.

At the meeting of the Board of Trustees the Rev. F. A. Shoup, D.D., was re-elected to the chair of metaphysics. Prof. S. M. Barton, Ph.D., of A. and M. College, Blacksburg, Va., was elected to the chair of mathematics; and Mr. Bain, of the Gordon McCabe School, of Petersburg, Va., was elected head master of the grammar school.

Canada

At the recent annual meeting of the Church of England Synod and Diocesan Church Society of the diocese of Fredericton, the most important matter before these two bodies was their proposed amalgamation. The Church Society is the financial, the Diocesan Synod the legislative, agency. Each body has its own officers, methods and rules, and the desire now is by combining both into one to effect a great saving of machinery and time. The Church Society has been in existence from the early history of the Church in New Brunswick. The synod was formed in 1871. The necessary canons and regulations for the amalgamation of the two bodies have all been drafted and were about to be discussed, when it was found that by an oversight certain legal notice had not been given, so further proceedings had to be postponed. It was decided, however, that since the matter was of sufficient importance to justify such action, a special session of the synod should be summoned to consider and pass the necessary canons. Another important matter before the synod was the question of religious instruction in the public schools, now interesting to the Church all over the country. It was discussed with great temperance and moderation. The corner-stone of St. Jude's church, St. John, was laid in July, and witnessed by an immense concourse of people. The possession of the beautiful property known as "Kinghurst," at Rothesay, has been handed over for the use of the Rothesay College for girls, a Church school which is to be inter-diocesan in character.

At the dedication of the handsome new church at Indian Head, built at the instance of Lord Brassey, in the diocese of Qu' Appelle, the Bishop preached the sermon. The stone foundation of the bishop's residence, adjoining the church, is completed; it is also the gift of the same generous donor. The services at the out stations in Fort Qu' Appelle district are particularly well attended.

The Bishop of Calgary desired to mark the eighth anniversary of his consecration, Aug. 7th, by dividing the diocese into two archdeaconries and making several appointments. The number of clergy in the diocese has increased from eight to twenty in the eight years. There was to be a special service held on the evening of Aug. 7th, for the induction of the archdeacons, at which the Bishop was the preacher, and a celebration of the Holy Communion in the morning at 8 A. M. The Bishop was obliged to postpone some of his engagements in the early summer on account of the serious illness of Mrs. Pinkham. He attended a meeting of the council of Public Instruction at Regina, July 9th. The church of St. Monica, at Lamerton, in the Red Deer mission, was opened on St. Peter's Day. A number of gifts for the new church was received from friends in England. During the past year about 5,000 immigrants have settled in the diocese of Calgary, in the northern part of it. The Rev. T. W. Tims, who has been a missionary on the Blackfoot Reserve in that diocese for twelve years, has retired from the direct supervision of the mission to take up another sphere of work. He has been appointed financial secretary of the C. M. S. The Archbishop of Rupert's Land is going to spend part of August at Banff for the sake of his health.

The Bishop of Montreal is spending August in episcopal visitation in the deanery of Clarendon. He will return to Montreal on the 30th. The Bishop held a Confirmation service in St. Matthew's church, Grenville, July 7th, when a very large congregation was present, and preached in the evening in Trinity church, Calumet, when the building was crowded. That the Bishop's health is quite re-established is shown by the fact that he was able to endure the 30 miles drive over a mountainous road to Arundel on the following morning. St. Paul's church, Lachine, has been renovated and made fit for a winter church. A considerable addition is being built to the church of St. James the Apostle, Montreal. It is only a few years since the church was enlarged, but still more room is needed. Nearly half of the Montreal clergy are away for their holidays. The Boy's Brigade under the charge of the Rev. Mr. Dart, went into camp on Isle Grosbois, in the end of July. The boys thoroughly enjoyed their outing, and the camp had numbers of visitors on the days when they were permitted. Dean Carmichael preached an eloquent sermon in St. George's church, Aug. 4th, on the vexed question of religious teaching in the schools. Committees are hard at work on arrangements for the Provincial Synod to meet in Montreal in September. The triennial meeting of the Woman's Auxiliary takes place at the same time and place.

New York City

The tower of the church of the Ascension is in process of undergoing repairs to the masonry.

The Moderation Society gave out flowers to 250 children in front of the pro-cathedral, Saturday, Aug. 17th.

At the church of St. John the Evangelist, the rector, the Rev. Dr. B. F. DeCosta, preached a special sermon on Sunday, Aug. 18th, on the Sunday question in relation to the liquor saloons.

The church of the Transfiguration is about to lose one of its assistant clergy, the Rev. Charles S. Lewis. Mr. Lewis has received an election to the rectorship of Zion church, Manchester Centre, Vt., and has decided to accept it.

The Rev. Dr. P. K. Cady, professor in the General Theological Seminary, with his daughter and a friend, have been spending six weeks of his vacation at Grand View Park, Thousand Islands. They go on Sept. 1st to Asbury Park, N. J., for a couple of weeks.

A very interesting work now going on successfully for aiding the unemployed is the cultivation of vacant city lots. Under a committee of which the well-known Churchman, Mr. R. Fulton Cutting, is chairman, considerable land has been parcelled out for market gardening, and the labor has proved profitable. The New York Association for Improving the Condition of the Poor has the matter in charge, and pays a superintendent and assistants to look after it.

Appeal has been made by Bishop Potter for additional funds to continue for the remainder of the season the fresh-air work of the pro-cathedral, at its summer home. Children and their mothers have been cared for at the home since July 4th. The name of the place is the Cathedral Summer Home. A chapel is connected with it. The Rev. Mr. Bateman, during whose vacation the Bishop took charge of the cathedral mission, is once more hard at work.

A prominent business man, Mr. Alfred Ireland, died suddenly of heart disease, Wednesday, Aug. 14th. He was a native of Princeton, N. J., where he was born Oct. 6, 1835, and early removed to Philadelphia, where he engaged in business. In 1876, at the time of the Centennial Exhibition, he became American representative of the great firm of Marcus Ward & Co., of Belfast, Ireland. No children survive him. The funeral was held at Grace church chantry, Saturday, Aug. 17th, and the interment was in Philadelphia.

A judgment has been entered in the Supreme Court of the State of New York which finally brings to a settlement the estate of the late John F. Delaplaine. Jas. Cruickshank and Talbot W. Chambers were the executors of the estate, and by the judgment they were discharged from liability as to the residuary estate of the testator on payment of the amount in equal shares to 11 charitable institutions named in the will. The residuary estate amounted to $18,690 17 and each institution will thus receive $1,699 11. Among the institutions benefitted is St. Luke's Home for Indigent Christian Females.

A colored glass window has just been given to the church of the Ascension, the Rev. Percy S. Grant, rector. It is a gift from Mr. Wm. R. Stewart, in memory of Julia Rhinelander. It represents the angel of the Resurrection addressing the two Marys. The angel is represented in a most reverential and spiritual figure. The pose, garments, and radiating lights are all suggestive of an inhabitant of the celestial country. The Marys are grouped on one side and front of the angel. The background is composed of trees and lilies—the trees being grouped against a morning sky. The formal unveiling will take place upon Mr. Stewart's return from Europe.

The organist of the church of the Heavenly Rest, Mr. Albert S. Parsons, was drowned at Long Beach, on the evening of Saturday, Aug. 17th. He was subject to epileptic attacks, and having ventured into a strong surf at ebb tide, he became weakened and was carried beyond the bathing lines. The life guard seeing him disappear started in pursuit, and dived several times, but it was fully half an hour before the body was discovered about 1500 feet away. Every effort was made at resuscitation by artificial respiration, but without success. Mr. Parsons, who was a son of Albert Ross Parsons, of Garden City, L. I., was but 19 years of age.

At the Sheltering Arms Nursery money gifts of late to the Fresh Air Fund have been few and far between, but enough has been received to pay the expenses of 46 children for a week at the charming summer home of the church of the Reconciliation, near Lake Mohegan, and to give the Stay-at-Home Club occasional excursions to the river, the parks, etc. Besides this, the Sisters of St. Mary have freely extended the hospitality of their Seaside Cottage, at Rockaway, L. I., to 40 of the younger boys and girls, giving them each not less than a fortnight of ocean breezes and salt water bathing. The Summer Home of St. Agnes' chapel has also opened its doors for the benefit of the institution. The beautiful new dormitory of the St. Agnes' Home enlarges the accommodations of this delightful house, so that 20 girls find ample room beneath its roof to bestow themselves and their belongings. On receiving the Rev. Dr. Bradley's invitation to occupy the house for a month free of all charges, it was decided to shut the Little May Cottage for the first time in its history, making its current year to number only 11 months. In these and some other ways the season has been improved for the children. Nearly every child has an outing of one sort or another. But money is still wanted to provide something better for those who, for the want of a better term, are called the Stay-at-Home Club.

The Rev. Geo. Hebbard, priest in charge of St. Luke's chapel, of Trinity parish, met his death in an unknown manner Tuesday night, Aug. 20th, while on his way from Ellenville, N. Y., to this city. He was found by the trainmen of a freight train lying on the tracks of the West Shore Railroad near Little Ferry, N. J., early Wednesday morning in an unconscious condition, and was brought over on the W. 42nd st. ferry to this city, where he was taken in an ambulance to the Roosevelt Hospital. Mr. Hebbard was still alive, though unconscious, when the ambulance arrived, but died on the way to the hospital. The remains were identified by the sexton of the chapel. He was on his way to see a friend when the accident occurred. His traveling bag and hat were found in the rear car of a train he took at Ellenville, and it is supposed that the accident occurred as he was on his way to the smoking car. The face was not disfigured at all, nor was the body mangled. Death may have resulted from hemorrhage of the brain, as indicated by a large lump which was found on the back of his head. Mr. Hebbard has been in charge of St. Luke's chapel for some time, and was previously curate of St. John's chapel. On July 1st, he resigned the charge of St. Luke's, intending to connect himself with St. Stephen's church, as assistant to the Rev. Chas. R. Treat. On July 5th, after leaving St. Luke's, he left the city with his wife and two daughters to spend the summer at Cragsmoor, near Ellenville, N. Y. He had spent part of his time while there in assisting the Brothers of Nazareth, at Priory Farm, Verbank. He leaves a widow, a sister, and three daughters. Mr. Hebbard was born in Canada, and was at the time of his death about 47 years of age. The burial will take place at Cragsmoor, and will be in charge of Brother Gilbert, superior of the Brothers of Nazareth.

The Oriental mission in charge of the Rev. Abraham Yohannan is composed of different nationalities of the East, but formerly the services were conducted in one language (the Armenian), which is understood by most of them. While this method was convenient in some respects it was not altogether satisfactory to all, and consequently of late the congregation has been separated into three departments for people of three principal nationalities—the Armenians, Persians and Syrians. Since, services have been conducted in their respective languages. This involves much additional labor on the clergyman in charge, but offers greater opportunities for doing good. The hard times have pressed with special severity upon Orientals in this great city. Most of the people remained out of work for months. Some of the Armenians combined so that each one who was working should take care of one who was without work. Quite a number were benefited by this plan. Some others, being unable to hold up any longer in their helpless condition, were obliged to return to their homes in the East. These difficulties have proved a serious obstacle to the mission. Another obstacle arises from their being unsettled as yet in this country and always shifting around. Consequently some of the best results of the efforts for these people cannot be tabulated. The attendance is rather irregular, and they have to come to service often from distant parts of the city. Yet a very good class was confirmed by the Bishop, and there are some 50 or 60 names on the roll of the Sunday school. The most interesting feature of the mission is the interest shown by the young men, who are very fond of reading the Bible, and discussing its meaning. An hour and a half are given to this purpose every week. The influence of the work is far-reaching, and is felt in various directions. Several young men who have been confirmed in the mission are studying in different colleges with a view of preparing themselves to be physicians or clergymen. One of them has already returned to his native land and is working with the missionaries there. It is of great importance to train and educate some of these young men who happen to come over here with good references, and with the purpose of going back to their native land. A young Syrian from Mesopotamia, who was recently confirmed, subsequently lost his father, who was a priest of the Syrian Church. His father's old parishioners at once called him to be their priest and insisted on his return. He hesitated, because devoid of education, notwithstanding the relative ignorance of the Syrian clergy. He has been earnestly seeking admission to some institution where he could prepare himself for the responsibilities awaiting him. Great good is possible in the East through just such educational aid sent from America.

Diocesan News

Maryland

William Paret, D.D., LL.D., Bishop

The rural deanery of St. Mary's Co., the Rev. M. H. Vaughan, dean, held its annual series of services from Aug. 7th to 15th inclusive. This deanery embraces the six parishes of St. Mary's Co., and Trinity parish, Charles Co.

To each of these parishes a full day or more was devoted. The regular programme consisted of Morning Prayer, sermon and two ten-minute addresses, interspersed with hymns; two hours intermission for lunch, Evening Prayer, sermon and addresses. Among the subjects treated were the following: "Reverence in the House of God," "The Christian duty of giving," "Growth in Grace," "Family religion," "Missions in all their phases," "Jesus Christ our Salvation," "Faith and works," "Christian zeal," "Christian love," "The Great White Throne," "Duty." Notwithstanding the intense heat and dusty roads, the congregations were for the most part large and attentive, and always reverent. A pleasing feature of these meetings is the attendance of friends and relatives from neighboring parishes, the hospitable entertainment which the parishioners provide for all present, and the consequent tendency to break down congregational exclusiveness.

Besides the clergy of the deanery there were present at one or more services, the Rev. L. J. Sothoron, of Rock Spring, Harford Co., and the Rev. J. R. Brooks, of Port Tobacco.

As part of the deanery programme on the evening of Aug. 8th, a clericus was held at Trinity rectory, Charles Co., when the Rev. M. H. Vaughan read an essay on "The pulpit," and on Aug. 14th, another such meeting was held at the rectory of William and Mary parish, the Rev. John London reading an essay on the subject, "Our attitude toward our separated brethren." Short discussions followed the papers.

The enthusiastic interest manifested by the people in these annual deanery services gives good ground for the belief that they stir up the parishes to a renewed zeal, quicken the spiritual life of at least some individuals, and therefore redound to the glory of God.

ANACOSTIA, D. C.—Mr. Dana Davenport, a Baltimore theological student, son of the Rev. Willard G. Davenport, of this place, who has been missing since July 5th, is supposed to be the young railway victim found in Glasgow recently. As soon as Mr. Davenport receives for identification the clothes worn by the young man found, he will go to Scotland to attend to the burial of the body of his son, if such it proves to be. If practicable the remains will be brought home.

WAVERLY.—The interior and woodwork of St. John's church are being re-painted. The ceiling and walls will be frescoed. The rector, the Rev. Francis H. Stubbs, has returned from his vacation.

HAGERSTOWN.—The funeral of the late Henry Onderdonk, A. M., head master of the College of St. James, took place Saturday, August 17th. The services were read in St. John's church, by the Rev. H. C. E. Costelle, rector of St. Mark's church, Lappans, and the chaplain of the college. The interment was made in Greenmount Cemetery in Baltimore, where the committal service was read by the Rev. Walter W. Mitchell, formerly rector of St. John's parish, Washington Co., and one of the college trustees.

Mr. Henry Onderdonk was born in New York, June 15, 1822. His father was William Onderdonk, a brother of the Rt. Rev. Benjamin T. Onderdonk and of the Rt. Rev. Henry U. Onderdonk, bishops of New York and Pennsylvania. The family is one of the original Knickerbocker families, Adrian Van der Donck, mentioned by Irving in "Knickerbocker" as the historian of New York, being a brother of Mr. Henry Onderdonk's ancestor. Mr. Henry Onderdonk was educated at Columbia College, where he received the degree of master of arts. In 1846 he came to Maryland, and entered into partnership with the Rev. Libertus Van Bokkelen, in teaching school at Catonsville. This continued until 1853. Subsequently he taught school at Govanstown and in Green Spring Valley. In 1861 he was elected president of the Maryland Agriculture College, a position he had to resign during the war because of his strong Southern sympathies. After a short residence in Baltimore he took charge in 1869 of the College of St. James', which had been closed during the war and which he re-opened as a grammar school. This has been successfully conducted down to the present time. He found the place in a state of ruin, and he made it one of the most beautiful places in Maryland.

Long Island

Abram N. Littlejohn, D.D., LL.D., Bishop

BROOKLYN.—For a period of between four and five months, a new parish house has been in course of erection for St. Jude's church. It is now completed, and on Wednesday evening, August 21st, it was opened with a special service. The congregation assembled in the new edifice, but the clergy, Sunday school, and vested choir gathered in the church, which closely adjoins, and moved in procession to their appointed places, carrying the cross and Sunday school banner, and singing hymn 516. Shortened Evening Prayer was then sung. The rector, the Rev. R. B. Snowden, gave an address, detailing particulars of interest in the work that has been carried through. Other addresses were made by Mr. Bogart, of the church of the Advent, and by the Rev. William McCormack, of St. Ann's church. The Rev. Walter I. Stecher, rector of St. Timothy's church, was also present. The congregation well filled the spacious hall, and manifested a lively interest in the service. The American colors were gracefully festooned on the walls back of the platform, and in the course of the evening two national anthems were sung. This parish house occupies the ground on the east side of the church and in the rear, and by a door has connection with the choir room. The interior finish is in hardwood, without plaster. The roof is elevated, with skylight openings on two sides. Water and gas are supplied. A room for use as a kitchen is provided, and another room for a public library and reading room. The Sunday school will be amply accommodated in the large hall. The building will have many uses, and will greatly facilitate the growing work of this interesting mission.

Delaware

Leighton Coleman, S. T. D., LL. D., Bishop.

The diocese has lately come into possession of a valuable dwelling house immediately adjoining the church house in Wilmington. It is named St. Raphael's House, and the most spacious apartment in it has been fitted up beautifully as a chapel. Here, on St. Bartholomew's Day, after a benediction service, the Bishop of the diocese instituted a new community of Sisters, under the name of All Angels. At the same time he installed as its first mother, under the name of Mother Mary Margaret, Sister Margaret, who has been honorably discharged from the Sisters of Holy Rood, and has for some time done very efficient church work in Wilmington.

St. Michael's Free Hospital for babies, having outgrown its present quarters, will be removed immediately to St. Raphael's House, and thus more room will be allowed for the increasing needs of St. Michael's Day Nursery and Home.

Recently a new mission work has been established under the name of All Saints, in a growing part of the city. It is under the charge of the Rev. John S. Littell, by appointment of the Bishop, and he is receiving valuable aid from members of the Brotherhood of St. Andrew.

The parish of New Castle lately had its annual Harvest Home in a beautiful grove near by. It was well attended, and much enjoyed by all. The Bishop of the diocese was present, as he was also at a similar gathering the same day of St. Barnabas' mission, Marshallton.

Connecticut

John Williams, D.D., LL.D., Bishop

NORTH HAVEN.—By the will of the late Isaac L. Stiles, which has recently been admitted to probate, St. John's church receives a legacy of $5,000. The Bradley library also receives a legacy of $1,000.

ESSEX.—Bishop Whitehead visited St. John's church in this place on Sunday last, and confirmed a class of 11 persons. The candidates were prepared and presented by the Rev. Percy T. Fenn, D.D., of Boonton, N. J., who is summering here with his family. The Bishop preached at both services and received a very warm welcome from the parishioners.

North Carolina

Jos. Blount Cheshire, Jr., D.D., Bishop

WARRENTON.—Emmanuel church is the recipient of a beautiful gift, in the shape of a solid silver gold-lined ciborium. It is a memorial to a dearly-loved brother from his sister, on her wedding day, and was chosen by her as a bridal gift from her husband. She has been one of the most active members of Emmanuel chapter of the Daughters of the King, and our fervent prayers and hearty good wishes go with her to her distant new home in Arkansas.

Massachusetts

William Lawrence, S.T.D., Bishop

BOSTON.—It is now thought that three months more will see the completion of the alterations made in the exterior of Trinity church. The largest part of the work will be the cutting on the figures, which turn every corner of the porch. The towers are now finished and the scaffolding has been removed.

The church of the Messiah has been closed during the month of August.

MAYNARD.—The corner-stone of St. George's church was laid August 17th, by the Rev. E. F. H. J. Masse, who is in charge of Trinity church, Concord. The church building will be completed in the fall.

BROOKLINE.—All Saints' church will be located on Beacon st., corner of Dean, and the ground measures an area of 40,000 square feet. The edifice will be of the English perpendicular style. The length of the church from the tower to the end will be 184 feet, the width in the narrowest part 46 feet, and in the widest, 74 feet. The church will seat 1,000, including the tower sittings. The lofty roof in the interior will be 54 feet in height, and the clerestory arches 28 feet in height. The first portion of the church to be completed will cost $30,000, with a seating capacity of 450 persons.

Michigan

Thomas F. Davies, D.D., LL.D., Bishop

From the Convention Journal of 1895 the following statistics are of general interest: Clergy canonically resident in diocese, 70; candidates for priesthood, 10; of these 4 are now deacons; licensed lay readers, 48, an increase of 4; parishes, 60; mission stations, 51; Baptisms—infants 914, adults, 296, total 1,210, a decrease of 242 infants and 80 adults; confirmed (in 48 services), 802; communicants, 14,644; marriages, 392; burials, 702; public services, Sundays, 7,611, week days, 4,874, total 12,485. The Holy Communion celebrated 2,882 times, an increase of 240. Of these 162 were private Celebrations for the sick. Only 18 parishes have as yet a weekly Celebration. Families reported, 8,057; number of souls under Church ministrations, 31,070; Sunday school teachers and officers, 1,170; scholars, 10,134; number of Sunday schools, 92; contributions for parochial objects, $153,010.01; for diocesan objects, $13,821.56; general objects, $5,810.86; all objects, $172,642 43. These contributions averaged $11 79 for each communicant. Of these contributions about 22 per cent. came from the offertory, 26 per cent. from pew rents, 34½ per cent. from subscriptions and pledges, 6 per cent. from the Sunday school and 11½ per cent. from parochial guilds and societies. The value of church property in the diocese is $1,624,722.46. If there be added the amount of Episcopal Fund, $91,131.92; Wells legacy, $3,500; Baldwin legacy, $8,000; Fund for Aged and Infirm Clergy, and Widows and Orphans of Clergy, $14,887.34; Wheeler Church Literature Fund, $118 53; Trowbridge Missionary Legacy and Memorial Fund, $10,380.89; Sprague legacies, $6,900; Gregory Memorial Fund, $500; St. Luke's Hospital Endowment, $55,500; Harris Memorial Trust Fund,

$43,000, the aggregate wealth of the Church in this diocese may be put at $1,858,641.14. Indebtedness is reported in 28 parishes and missions, to the amount of $69,575.22. This indebtedness amounts to 4 and one-fifth per cent. on the gross value of church property. Sittings in churches and chapels, 33,489. Pews are rented in 15 churches. There are completed church edifices at 98 points. Of these 12 are of stone and 28 of brick. Eleven churches have separate chapels, seven have basement chapels, and four have rooms in use as chapels; 11 parishes have buildings for miscellaneous church purposes, 4 being of brick. There are 46 rectories, one of stone and 8 of brick.

Two clergymen of the diocese receive $4,000 a year, one $3,000, two $2,500, two 2,200, three $2,000, one $1,680, four $1,500, one $1,400, one $1,300, six $1,200, two $1,100, five $1,000, one $950, three $900, nine $800 to $850, three $700, seven $600, and four, but these not in full service, less than $600. The above is inclusive of missionary stipends and represents combined salaries if the clergyman has charge of more than one parish. The average income of the clergy in the diocese in active service is $1,293 11. Three-fourths of the clergy of the diocese, having rectories, pay no rent.

The congregation of St. John's church, Clinton, the Rev. W. R. Blachford, rector, has made within the past year a great improvement in their little church, by entirely refitting the interior. About $520 will be spent upon the work when all is finished, the greater part of which is already in hand. A pleasing fact to note in this effort to beautify God's house, is that over $300 come by direct gift. The people of this congregation are learning that it is more Churchly and profitable to give for Christ's work in prompt cash, than through the ever-vexing system of socials and entertainments. May the principle prosper and grow.

Mississippi

Hugh Miller Thompson, S.T.D., LL.D., Bishop

The work on the interior of St. Paul's, Columbus, has been completed. The walls have been retinted and a frieze added. Under the energetic management of the rector new life seems to have been infused into this interesting parish.

The rector of St. John's, Aberdeen, broke the routine of parish duties recently by going over the Bigbee about 16 miles and preaching to the dwellers in the foot-hills of the Cumberland range, who are, indeed, cousins german to the Covites of the Tennessee mountains. He was driven four miles from "the house" over "mountain roads" to a little whitewashed chapel where the country-side was gathered. When the visitor donned his vestments out at the carriage, and came towards the chapel, there were brawny hands to hide a smile over more than one mouth of those who were clustered about the door. Before his extempore sermon he took occasion to explain the meaning of the vestments, and why they were worn by ministers of the Church. They "thought it all beautiful," and the next day there they were, back again, with a cordial word and a seeming appreciation that made one wish he could go oftener to these Mississippi mountains to see these honest folks.

Colorado

John Franklin Spalding, D.D., Bishop

The Bishop of Colorado is this summer actively engaged in missionary work. As you have duly reported, he lately consecrated the church of the Messiah, Las Animas. On Sunday, Aug. 11th, and two days following, he was attending the convocation of the Pueblo deanery at Silver Cliff. On Sunday morning the church was filled to the utmost capacity, chairs filling the alleys. The Bishop preached and celebrated the Holy Communion. About 40 received. The Bishop confirmed eight. Canon Newton has been in charge, giving one Sunday a month to this mission. In the afternoon a very interesting service was held at Tomkins' grove, nine miles distant. The Bishop and the Rev. C. M. Smith, of Duncan, and Canons Newton and Colwell made addresses Returning to Westcliff for evening, service was held in the Union church, and addresses made by the Bishop and rural dean Colwell. On the same day, two of the clergy were detailed to hold services at the Cussack ranch—the Rev. Messrs. Washburn and Fleming. The Bishop had held an open air service near here, on Upper Texas Creek, more than 21 years ago, and preached and celebrated Holy Communion, after which a picnic followed, all under the direction of the Rev. C. M. Hoge, then in charge. On Monday evening, at St. Luke's, Silver Cliff, some quite remarkable addresses were made on "Serving God in the Family, in Business, in the State, in the Church," by clergy present. The service Tuesday evening closed a very interesting convocation. A tower has been built the past year, forming a vestibule and belfry.

Returning 27 miles by stage and 200 by rail, the Bishop opened with a benediction service St. Stephen's chapel, Duncan, the Rev. D. H. McA. Jones, deacon, in charge. Services in this mission, begun several years ago by the Rev. T. H. Potts, were resumed last October. The mission is very prosperous, services having been held in a rented dwelling-house with the partitions removed, the Sunday school completely filling the place. It was necessary to borrow $1,500. Notwithstanding the dreadfully hard times, Mr. Jones has succeeded in raising about $1,000 in Duncan. On the occasion of the opening, the Bishop preached. A portion of St. Mark's vested choir assisted the excellent vested choir of the mission.

On the 10th Sunday after Trinity, the Bishop was to preach and celebrate at St. Paul's, Central City, and Christ church, Nevadaville, which are two miles apart. There is great need of an able clergyman for these places, and in order thereto, money for more missionary stipends for this great missionary diocese. There comes from the General Board $1,500, and about as much more is raised at home, while $6,000 is the least sum that will suffice for the work.

On Sunday, Aug. 25th, the Bishop's birth-day, he opened the new St. Stephen's chapel, Colorado Springs. This church cost about $17,000. It is on a lot that was donated, worth $10,000. There is a temporary debt of $8,000. The work in both parishes at Colorado Springs, under their efficient and popular rectors, is very successful. This city is considerably benefitted by the mines at Cripple Creek.

West Virginia

Geo. Wm. Peterkin, D.D., LL.D., Bishop

The Sheltering Arms Hospital, Parkersburg, treated quite a number of patients, white and colored, and of several nationalities, including Mexican, last quarter.

West Virginia has been honored in the selection by the Trustees of one of her clergy, the Rev. Wm. H. Neilson, D.D., of Shepherdstown, to succeed Dr. Packard as instructor in the English Bible at the Seminary. Dr. Neilson will, it is understood, accept the appointment, whilst retaining his rectorship, the nearness of the parish to Alexandria seeming to make it feasible.

The most important work yet undertaken in the diocese is in progress at the State University, where the Bishop is establishing the hall for Episcopal students. The buildings, the purchase of which has been before mentioned, are in process of alteration, so as to be ready for use in the fall, when they will be opened, with the Rev. James Sheerin as warden.

With the re-opening for summer guests of the famous White Sulphur Springs, which was closed last summer, comes the resumption of the summer schedule of service in beautiful St. Thomas' church in the grounds. So far the officiants have been the Rev. Messrs. Easter, F. A. Meade, and John S. Gibson, and the Rev. W. M. Clark, of Virginia.

The corner-stone of the Trinity Institute, Moundsville, was laid week before last in the presence of an immense concourse of people. A procession, headed by the Moundsville band and followed by the various beneficent orders of the town, formed at the Opera House, and proceeded to the site of the institution. The vested choir of Trinity church was present and rendered the church music.

The corner-stone of the new building for St. Paul's church, Weston, was laid on Wednesday, July 24th, with impressive ceremonies. A fine address was made by Dr. Swope, of Wheeling. A history of the parish of St. Paul's was given by the minister in charge, the Rev. W. H. Burkhardt, dating back from the year 1848, when the first episcopal services were held in Weston by the Rev. O. A. Kinsolving, followed two years later by the building of a church edifice, of wood, which is now being replaced by a fine substantial structure. The new church will be of Gothic structure, of cut stone with a tower, and will have east and west transepts.

Alabama

Richard H. Wilmer, D.D., LL.D., Bishop
Henry Melville Jackson, D.D., Ass't Bishop

The departure of the Rev. C. H. B. Turner to the diocese of Tennessee leaves St. Michael's, Anniston, vacant. The ordination to the diaconate and assignment to work of the Rev. Messrs. Louis Tucker and J. J. D. Hall provides regular services for Whistler, Citronelle, Bon Secour, Troy, Union Springs, and Ozark. Livingston, Boligee, and Gainesville are the only accessible congregations outside of Anniston that have no regular provision for services, and they, with Eutaw, will call a rector shortly.

A parish choral society, whose purpose is to improve congregational singing, has been formed in St. James' church, Eufaula.

A new fence will soon enclose the church property in Eufaula.

The Rev. T. J. Beard has received the degree of D.D. from Sewanee.

New York

Henry C. Potter, D.D., LL.D., Bishop

PELHAM.—One of the leading citizens, Mr. John Schuyler, died Monday, August 18th. He was a representative of the celebrated Schuyler family, and a descendant of Gen. Schuyler, of the Revolutionary War. For some time he has been vice-president of the Society of the Cincinnati, of the State of New York. The funeral services were held at Christ church, Thursday, August 22nd, and were attended by members of the society and many friends from New York City and elsewhere.

Albany

Wm. Croswell Doane, D. D., LL. D., Bishop

The Empire State Deaf Mute Association, the oldest organization of the kind in the Union, held its 17th annual re-union Aug. 15th and 16th in the parish house of Bethesda church, Saratoga Springs. Of this association the Rev. C. O. Dantzer is president. At the service held in the church in the evening of the first-named date, the Rev. A. W. Mann preached the sermon. Many of the regular congregation being present, it was read orally for their benefit by the Rev. Dr. Carey. On the way to the convention Mr. Mann officiated at Buffalo, Rochester, and Syracuse.

SARATOGA.—The Rev. Dr. Carey has recently raised the last of the entire amount of the debt of $30,000 on the new Bethesda church, of which he is rector. His friend, ex-Governor Roswell P. Flower, a short time since gave $500 towards this object, thus completing the full amount The church is an ornament to Saratoga, and a noble evidence of the successful labors of the Rev. Dr. Carey. Connected with the parish is a rectory, a noble parish house, in which are free rooms for visiting clergy, chapel, and a free reading-room. The parish has also a Home of the Good Shepherd, St. Christina Home, and St. Faith School. The great growth and prosperity of this parish are due entirely to the missionary zeal, and ability to raise money, of its respected and beloved rector, the Rev. Dr. Carey. Services are held daily in the church, and among the congregations that worship there are found many of the bishops and clergy of the Church, and the most distinguished laymen from all parts of the world. It is intended to have the church consecrated in the near future.

Southern Virginia

Alfred Magill Randolph D.D., LL.D. Bishop

The Rev. J. N. McCormick who has had charge of St Paul's church in Suffolk for several years past, and had many flattering and urgent calls from other churches, has at last, after much deliberation, hesitation, and downright declination, decided to accept the call to St. Luke's cathedral church, Atlanta, Ga. He will take charge September 1st.

The Rev. W. A. Barr, rector of Franklin parish, Rocky Mount, has just concluded a highly successful mission of a week at Grace church, News Ferry. The services both morning and night were thronged.

Newark

Thomas Alfred Starkey, D. D., Bishop

PATERSON.—St. Paul's church was closed on the last two Sundays in August. It will be opened on the first Sunday in September, in charge of its new rector, the Rev. D. S. Hamilton.

Vacant Parishes

As we look over the journals of any of our dioceses we always find vacant parishes, and sometimes if we search the records we shall find some of these parishes, and not very poor ones either, standing vacant a long time. Whose is the fault? Whose the responsibility? It may not be easy to say in many cases exactly where the fault lies, but one thing is certain, there is a body of men in each of those parishes who are put in office for this very thing. Our American Church law gives them the power which by right belongs to the bishop, the power of "mission," the power of calling a priest to the spiritual charge of that parish, and therefore first and foremost upon them, the vestry, rests the sin if a single day needlessly the flock of God remains untended. It is their duty, first of all, to fill that office at the very earliest hour. To fail in this is to fail in the chief purpose of the office they hold. The responsibility of the vacant chancel, the empty rectory, is primarily theirs. To fill them, to remove whatever hindrance may exist to their being filled, is the first duty, and should be the most anxious care of the vestry. Yet how often the sense of this responsibility rests upon the minds of the vestry as lightly as a flake of thistle-down. Nay, some vestries act as if they were appointed to see that the rectorate was kept empty. We have known more vestries than one refusing to give a call when the people had provided the salary. Many a vestry has used the plea of debt as an excuse for keeping the parish vacant, ignoring the fact that the quickest way of clearing off a church debt is to have the work of the parish in active operation. If a vestry is indifferent whether there be a rector or no, its members ought, in honor, to resign; if, after doing their very best to remove the obstacles to the settlement of a rector over the parish, they find the task too great for them to compass, they should resign their office, and thus at least relieve themselves from the fearful responsibity which rests upon the vestry and wardens of a long vacant parish. Churches are built to be used; vestries are elected to see that they are used.—W. T. W., in *The Diocese of Nebraska.*

The Living Church

Chicago, August 31, 1895

Rev. C. W. Leffingwell, Editor and Proprietor

Subscription price, in advance, $2.00 a year. Subscribers sending $3.00 may extend their own subscription one year and pay for one new subscriber for a year.

The Prayer Book in Relation to Christian Unity

The thoughtful letter of our North Carolina correspondent seems to prove that THE LIVING CHURCH has not succeeded in making its position with regard to the requisities for Catholic unity entirely clear. It is right, therefore, that we should endeavor to rectify this difficulty. We are far from wishing to occupy an ambiguous, still less an illogical position.

The first point which we wish to assert is this: that unity can only be achieved in the bosom of the Catholic Church, which has come down to us from our Lord and His Apostles. Men must unite with the Catholic Church already existing, acknowledging that it is Catholic, and that, therefore, it has claims upon their allegiance. It is impossible now, in the end of this nineteenth century, to set about forming a new eclectic body, as "the Catholic Church of the future."

There are several plans now before us. It is only necessary for our present purpose to speak of those which propose to take the episcopate as a basis of external organization, to adopt the letter of the Catholic Creeds, the Scriptures as commonly received, and the two sacraments "ordained by Christ Himself." Upon this platform it is proposed to erect a comprehensive Church. According to one school, the letter and only the letter of the Creeds is to be required. The "interpretation" may differ so broadly as really to allow several distinct religions, or "theologies" as this school would prefer to say (since they are accustomed to assert that "religion" is independent of belief), to exist side by side. It is well known that it has of late years been found possible to do what the ancient Arians could not do, make the Nicene Creed agree with the teachings of Unitarianism. Likewise, the acceptance of the Scriptures as "containing the Word of God," is to be left without limitation. The statement is emphasized that the Church has no "theory of inspiration." Place is to be made for those who hold that the Bible is inspired only as other works of genius are inspired, that it "contains the Word of God" just as the writings of great philosophers and poets contain it, only (perhaps) in somewhat larger measure. No teaching about the Sacraments whatever is to be held as authoritative. Nothing is to be required except that bread and wine shall be used, and the words of Christ in instituting these rites shall be recited. Beyond this there may be indefinite variation. The words may be recited as a form or read as a lesson. It must be an open question whether "wine" is to be interpreted as signifying the pure juice of the grape, fermented or capable of fermentation, or one of the decoctions now so commonly employed in the different denominations. Infant Baptism may be rejected, and with it the whole ideal of a Christian life as held from the first by the Catholic Church. Of course Baptismal regeneration is relegated to the sphere of individual opinion. It is not necessary to dwell upon the "fact without theory" idea of the episcopate, which has been ventilated *ad nauseam.*

A modification of this view is seen in the position of those who see the necessity of guarding the Creeds against a license of interpretation which makes them capable of any meaning whatsoever that men may choose to read into them. These adopt the more conservative position that we must take the doctrinal decisions of the great General Councils along with the Creeds in order to determine their significance. This is the Catholic position so far as it goes. But with it is expressed or implied the proposition that nothing further than this can be held as obligatory. This leaves open a large sphere of things which have always been regarded as a part of the sacred deposit throughout the whole Church. The reason why they were not formulated among the decrees of the councils, is that at that time they were unquestioned, even by heretical leaders. Arguments drawn from doctrines or institutions which all acknowledged as inwrought into the very organic structure and life of the Church are employed against the positions of heresy because the heretics themselves had not thought of disputing them.

The view of which we speak, that nothing is to be imposed as obligatory except that which was expressly decreed by the councils of the early centuries, cuts out a whole world of doctrine and practice which the Church never ceased to hold as essential. Eucharistic teaching fades away. We no longer have any "doctrine of Baptism or of laying on of hands." The worship of the Church ceases to have those permanent and necessary elements to which the early Fathers used to appeal as final in many doctrinal discussions. Much more might be said, but we must pass on.

What then is the criterion? It is indicated in the rule of St. Vincent of Lerins, *quod semper, quod ubique, quod ab omnibus,* which, however it may need explanation, is a convenient summary of the rule of general consent from the beginning as regards matters of faith and necessary practice. This position is not precisely the same as that expressed by our correspondent when he speaks of holding what has been "accumulated up to the present time." Many things, very possibly, may have been held widely or generally from ancient times, and practices may have prevailed in some form throughout the Church, or such things may have come in and obtained general acceptance in later days, and yet they may not fall under the rule of St. Vincent, because even if they were universal, they were never held as part of the Faith, or included among "necessary" practices as distinguished from "pious" or "edifying." It is not enough for the proper application of the Vincentian criterion that anything has been universally accepted; it must have been universally accepted as *de fide;* or obligatory. There is here a distinction, which, while essential to the proper understanding of the subject, is often ignored. It would carry us too far to give illustrations, though it may help to make the point clear when we say that objection was made by leading Roman theologians to the papal decree erecting the Immaculate Conception into a dogma of faith, on the ground that while it was universally believed as a fact, it had nothing to do with the necessary faith of a Christian. In like manner, Mohler, in his "Symbolism" discussing the subject of the Invocation of Saints, draws attention to the manner in which the Council of Trent recommended that practice to the faithful, using with regard to it such terms as "pious" and "edifying." Quite different, he says, would have been the mode of expression if the council had intended to state that this practice was binding upon the conscience.

Since it is the fact that the Catholic Church has always held the Creeds in a fixed sense and made that sense clear in the uniform teaching of her theologians and her formularies, and since she has carried in her bosom from the first certain institutions as an essential part of her organic life, with a uniform doctrine as to the nature and power of such institutions, it would seem clear that there can be no picking and choosing within this field, if the Catholic character of any community claiming membership in the Catholic body is to be maintained. We understand the Anglican claim to be simply this that she is a part of the One, Holy, Catholic and Apostolic Church, and that as such, while she sets aside or is willing to set aside everything that is of the nature of opinion or voluntary usage, she receives and holds the entire Catholic heritage of faith and practice. In proof of this she exhibits the Prayer Book as containing in compendious form, but for the most part, expressly, all that the Church from the beginning has received to believe and do.

It is because the Prayer Book holds this place, because it brings Creeds, Scriptures and Sacraments within the atmosphere of the Catholic Church and supplies the necessary safeguards against error that it is to be steadfastly cherished and upheld. These safeguards are entirely lacking in a scheme which calls only for acceptance of the letter of the Creeds, for a vague deference to the Scriptures, and a mechanical fulfilment of certain outward observances. Nor is Christian truth adequately protected by a programme which adds to the Creeds, the doctrinal decrees of the General Councils and nothing more. This ignores the continuous life of the Church and the undying witness borne by her institutions and essential marks of character to divine truth and the requirements of a holy life.

Theoretically, we cannot go so far as to say that the Prayer Book precisely as it stands is necessary to membership in the Catholic Church. The fact that it differs more or less in form from the liturgies of the ancient Church, and that at all periods there has been the same difference in form among the liturgical books of the various branches of the Church would make such a claim absurd. We have ourselves recently revised our own book, and conceivably, we might revise it still further without injury to its Catholic character. What we do maintain is, in the first place, that no doctrinal position contained in the Prayer Book can rightly be surrendered, nothing which illuminates the articles of the Faith, nothing which exhibits the Church's doctrine of the Sacraments, nothing which embodies the essentials of Catholic worship. These things, we say, cannot be given up. They are as "incapable of compromise or surrender" as the other more elementary parts of the sacred deposit which have been set forth in the celebrated "Quadrilateral" as matters which must be accepted before any approach to unity can be thought of. To surrender or betray these things would not conduce to unity. It would multiply divisions. It would be the precursor of a schism in the Church itself.

While, theoretically, the forms, precisely as they are contained in the Prayer Book, are not essential, nevertheless, practically, nothing more feasible will be likely to present itself. Since we must insist upon the same doctrinal character, and since the devotional and sacramental forms of the Church must be furnished out of the treasuries of Catholic liturgical usage rather than by modern handiwork, what can be more natural than to take that system which embodies pre-eminently the form which traditional worship has assumed in its adaptation through centuries to the English speaking race? Dr. Shields some time ago wrote very eloquently to this effect. It seems somewhat strange to "pass by the matter of a liturgy," because there is supposed to be a general desire for one and probable willingness to accept the Prayer Book. It would seem better policy to make the most rather than the least of points upon which agreement has been so nearly attained. For ourselves we doubt whether there is any such agreement here, whether there is any readiness in the

various denominations to do more than take from the Prayer Book a scrap here and there—forms, with the spirit which makes the liturgy what it is carefully eliminated.

With reference to the relation of the Thirty-nine Articles to this matter it may become necessary to say much more than we have space for at this time. It is, however, hardly correct to place them upon the same footing with the various Protestant confessions. The latter, as we apprehend, were intended throughout to express a system of obligatory belief and practice, the things necessary for a Christian man to hold and do. They professed to be gathered out of the Scriptures, and they bind upon the conscience many points which the Church has always left open. They are, moreover, mutually contradictory. To the Calvinist the Arminian formulas were heretical and soul destroying, The Arminian took the same view of Calvinism. It is plain that Confessions which set the brand of heresy upon each other cannot be tolerated within the same fold, This is, to our mind, a fatal difficulty in the scheme recently set forth by "the League of Catholic Unity."

The Thirty-nine Articles are unlike these Confessions in several respects. They are not a systematic statement of Christian truth. Some of them, it is true, especially the earlier ones, deal with essential doctrine, and give, chiefly in the words of the conciliar decrees and ancient formularies, the sense in which the Church has always held certain Articles of the Creed. Others equally assert fundamental doctrines, not contained explicitly in the Creeds, but none the less properly *de fide* as having been always held without any doubt in the Church. In assenting to these statements, we assent to them for what they profess to be, part and parcel of the true Christian Faith. Other articles, however, are of a different character. They are partly vindications of the Anglican Church. In assenting to such propositions, we assert our conviction that the Anglican Church is justified in the position as stated. Other propositions contained in the Articles are of the nature of compromises. It is these which are most difficult to understand. They have given rise to much controversy and have been taken in the widest latitude of interpretation. It is sometimes hard to resist the impression of intentional ambiguity. In these cases it may be said that we accept the compromise as not infringing upon necessary principles.

If this is a correct account of the Articles, it is clear that only a portion of them propound positively what is "of Faith." What is "of Faith," evidently cannot be conceded for the sake of unity or on any other consideration. It is necessary to Catholic Unity that the whole Faith be accepted unimpaired, whether in the words of the Anglican Articles or in other equivalent expressions. The "Lambeth platform," so-called, included an assumption that, while it would not be sought to impose the Thirty-nine Articles upon those who might accept the invitation of the bishops, some kind of statement or set of Articles would be necessary in order, of course, that the sense in which the Creeds, Scriptures, Sacraments, and ministry, were to be taken, might be made clear. This fact has generally been ignored by those not thoroughly familiar with the literature of the subject.

The sum of the matter is that it is necessary to any true and lasting unity that men should intend to unite themselves with the Catholic Church, and that to this end due care must be taken that the Faith, the Scriptures, the Sacraments and the ministry, are accepted in the sense in which they have always been received by the Church, that no part of the sacred deposit shall be set aside, and that the essentials of Catholic worship shall be maintained. The Prayer Book and Articles are of value in so far as they bear testimony upon these important matters.

Five-Minute Talks

BY CLINTON LOCKE

XXVII

I have been asked to talk a little about weddings and funerals. Let us begin with weddings. In the first place, unless you are on bad terms with each other, have your own parish priest perform the ceremony. Perhaps he is not quite as swell as the bishop, or some noted city rector, but it is his right and you ought to consider his feelings. He could, of course, refuse to let you have any one else, but unless he is a fool, he will not do that, but will suffer in silence, and only express himself in the bosom of his family about your very mean action, for it is mean, and he is perfectly justifiable. I knew an estimable clergyman, now dead, who had been very long the rector of a parish, and after he resigned, came back constantly to marry girls. A censorious world said that he used "suggestion," but however that was, the rectors who succeeded him were deeply wounded and their tempers not improved by being deprived every now and then of what was their rightful office. My Bishop (Chicago) has many times refused to perform marriages because he knew that his doing so would give pain to the priest who should have been asked. Other bishops would do well to follow his example. Try to have the wedding in church. On the lowest grounds, this ought to suit the ordinary girl best, for as she lays stress on the way she will look, and whether her veil will be on straight, let her remember she will look ten times better in church than in any drawing room. Distance lends enchantment. But let us put it on much higher and more serious grounds. The church is the proper place for the holy sacramental rite of marriage, that awful moment when two beings pledge themselves each to the other until death do them part. Unless from necessity, such a thing should not be huddled into some cramped room, but done before the altar of the Lord Christ whose first public act was the blessing of a marriage by His presence. Of course expense often keeps people from church weddings, but much of that expense is needless. You can be married quietly and without ostentation in church as well as in a house. If you are married in church and have music, do not lend yourself to that silly practice of having the organist play soft music while the ceremony is going on "because it is so sweet." I always told girls who came to me with that fad, "If my reading of the service is so bad that it must be covered up with organ music, you had better get some other reader." Just think, words of the most solemn character are to be spoken. The priest says; "I charge you before God," etc. The bride and groom take on their lips the most sacred pledges, and all that time the organist is getting off "Leit Motifs" and what not. It is bad enough in the theatre when the wronged heroine begins her most pathetic appeal, to have the wretched orchestra start up and keep you from hearing what she says, but it is infinitely worse in church, where a marriage is no play acting, but one of the most sacred scenes in this strange drama of life. If you are a clergyman and the wedding party want to have "rehearsals," and mark with chalk on the chancel floor where each one is to stand, you will doubtless be obliged to let them have them, but do not degrade your office and lower your dignity by appearing at these rehearsals. Your place is in the chancel at the wedding hour. Be sure that you pay the sexton; he takes a great deal of trouble, and puts himself out a great deal. It is not his regular work; what right have you to use his services and not remunerate him? Many parishes have a regular scale of charges, so much for the sexton, so much for the church, so much for the organist, the priest's fee being still (*Deo gratias*) left to the discretion of the groom. This having a regular tariff is an excellent plan, for then everybody knows exactly what to expect and what is expected. The fee for the priest should be put in an envelope with a few polite words of thanks, and the best man should hand it to him in the vestry before the service or immediately after it. There should be no delay about this; delays are dangerous? Three times in my own experience has the best man forgotten it, and had to be reminded by a sharp note some weeks after that he had better fork over, or be exposed, and several clergymen have told me of cases where they never received the fee at all, and had not the courage to make some stir about it. Let us, however, still put our trust in "best men;" they are ordinarily honest fellows and would not "do" a clergyman. Some people think the fee ought to be in gold, but paper goes just as far. A man once gave me his note, payable three months after date. I kept it a long time as a literary curiosity, for it is needless to say it was never paid. I was not surprised some time after to hear he had been sent to jail for some confidence game. If you are married at home, try to arrange a "*prie dieu*" before the priest, so that you can kneel for the blessing without the awkwardness of kneeling on the floor. Always face the celebrant, never the company. Whether you are married in church or at home, do not let the details of the ceremony, the clothes, the various excitements prevent both bride and groom from remembering that they are going before the most high God to promise love, honor, and obedience, to enter into engagements of overwhelming importance, and let them prepare themselves for the rite by earnest prayer for divine grace and help.

Letters to the Editor

INFORMATION WANTED

To the Editor of The Living Church:

Please give me in your next issue the address of the secretary of the "Shut-in Society," and the purpose of the organization. J. S. KELLER.

[We have no means of information as to the address desired. Will some reader kindly send us the required data for publication?—ED. L. C.]

TEXTUAL CRITICISM

To the Editor of The Living Church:

Dr. Furness is publishing a Variorum Edition of Shakespeare, and a reviewer in the New York *Evening Post* thus comments on it:

In his sixth volume Dr. Furness abandoned his previous practice of constructing a critical text in modern spelling, and reproduced, as a basis for study, the text of the First Folio, printing it letter for letter with a high degree of accuracy. His reasons for this change of plan were eloquently set forth in the Preface.

"Who am I," he exclaimed, that I should thrust myself in between the student and the text, as though in me resided the power to restore Shakespeare's own words? Even if a remedy be proposed which is by all acknowledged to be efficacious, it is not enough for the student that he should know the remedy; he must see the ailment. Let the ailment, therefore, appear in all its severity in the text, and let the remedies be exhibited in the notes."

* * One result of this change of plan is interesting. Using the Folio in this way as a kind of standard, Dr. Furness has naturally come to have more and more respect for its readings. This respect in the present volume sometimes reaches the degree of an excessive reverence.

It is devoutly to be wished that a critic of Holy Scripture may arise who shall have at best as much reverence for the *Textus Receptus* as Dr. Furness has for the first folio of Shakespeare; and who may be even more ready than he to exclaim: "Who am I, that I should thrust myself in between the student and the text, as though in me resided the power to restore the very words of prophets and apostles!" It may even be devoutly wished that the critic of Holy Scripture may be not unlike the critic of Shakspeare in this respect also, that Dr. Furness evidently determined with himself before beginning his work, that he would not criticise Shakspeare "just as he would criticise any other book."

J. W. H.

August 14, 1895.

FROM CARLISLE TO THE WIGWAM

To the Editor of The Living Church:

Though your pictures in Aug. 3rd issue may seem to show vast improvement in the Chiricahua Apaches after only four months' training amid the civilization of Carlisle, Pa., I think it apropos to ask, What is to become of them after graduation? Though I do not desire to appear as a pessimist, unless there is some good provision made for their general welfare, would not the "bucks" drift back to "the wild and woolly West," and at best seek a livelihood as "cowboy," hunter, or other rather roving life, with such associations and temptations as might readily be expected? And the "squaws"—how about them? I hear they return to the "wigwam" and—by reason of their civilization, etc.—find life and general surroundings uncongenial to them, and in consequence appear as unhappy as might be expected. Doubtless you may wonder where I get (what might appear to you and your reading subscribers) my pessimistical ideas on this subject. A cavalry captain's wife, who seems to have seen, and appears to know what she was talking about, is my informer; and, besides what I base my ideas

on, does it not at least seem most likely? If I am wrong, I should like to be corrected. Perhaps some one can give some account of the after-life of graduates from the Carlisle school—how many out of the graduates prospered in a civilized sense, etc. W. S. M.

CHURCH UNITY

To the Editor of The Living Church:

The communication in a recent issue of your paper from Dr. Langdon places the subject of Christian reunion in a point of view which seems to call for more attention than it has yet received. The two parties to the discussion have hitherto been those who take a modern view of the question, and seek a reunion because of its important practical issues in the present and the future, and those who take a continuous view, and regard whatever of doctrine or worship the Catholic Church has accumulated, up to the present time, at least so far as this is found in our Prayer Book, as necessary to be received by all who are to be admitted through Holy Orders and rightly administered sacraments and ordinances to Catholic fellowship.

What, then, becomes of the appeal of the Church of England at the Reformation to Catholic antiquity and the General Councils? Is this appeal to be held as valid against Rome, and then to be ignored, when, if applied, it would cut us off from insisting upon everything that we now hold for ourselves as necessary to Catholic recognition?

I pass by the matter of a liturgy, partly for the reason suggested by Dr. Langdon, that this could not long stand in the way, because among those who desire reunion, and who do not use a liturgy, the desire for a liturgy, and probably the willingness to accept the Prayer Book for purposes of worship, is about as strong as the wish for reunion itself.

But the Articles of Religion, notwithstanding the effect produced by the suggestion of the lamented deputy from Virginia that perhaps a certain proposition was intended to "side-track" them, hardly seem to deserve the position assigned them as among the things necessary to be received in order to the aforesaid Catholic recognition.

There was nothing surprising in the spirited defense of these articles made by the above mentioned deputy, for they have always been a kind of "shibboleth" of the school to which he was supposed to belong. But what would have been the surprise of that gifted and devoted layman who once edited "*The True Catholic*," or of the clergy and laity who were its readers? What would have been the surprise of such Bishops as Whittingham, Hopkins, Doane, of New Jersey, or, earlier still, of Bishop Hobart, to find such a paper as THE LIVING CHURCH exalting the Thirty-nine Articles to a place alongside of the ancient Catholic Creeds, as necessary to be received in order to Catholic recognition. Suppose Germany were to become truly Catholic, and to incorporate the Augsburg Confession, or any part of it, among those things to be received and followed by her preachers, and then to refuse recognition to the American Church because this confession was not found among her formularies. Why should she not, if we make a like use of our articles?

I do not mean to maintain that the proposed declaration should be adopted, still less to excuse in our clergy the least departure from the Prayer Book, in doctrine or worship, but it does seem that the new organization for promoting unity, which Dr. Langdon represents, has the right to call for no little curtailment in those things which your paper seems to insist upon as necessary preliminaries to Catholic recognition. F. W. HILLIARD.

Monroe, N. C.

Opinions of the Press

The Congregationalist

CATHOLIC UNITY.—Those brethren who lately organized themselves as a League of Catholic Unity, and published their proposal that Presbyterial and Congregational systems shall "complete" them by adopting Episcopal government, are no doubt amused by the earnestness with which the religious press has taken them up. Perhaps they benevolently contemplated furnishing an exciting theme for editors. Certainly there is opportunity to wax warm over the invitation to Presbyterian and Congregational Churches to surrender the character of their ministry and to accept Episcopal government to be conferred by the Episcopal Church. But although we have seriously discussed it both because of the high character and influence of those who proposed it and of the desire for real spiritual unity which may find some form of outward expression, it has seemed to us that it might be paralleled if some American statesman should propose to the United States to adopt the constitution of Germany, and a ruler appointed by the Emperor, in order to unite our government with European nations. The proposition would be as uncomfortable for Germany as for us. We are not surprised that THE LIVING CHURCH rejects almost scornfully the proposal of the League for Catholic Unity. It wants no affiliation with Episcopalians made on this plan.

Personal Mention

The Rev. H. C. Randall may be addressed at Meriden, Conn.

The Rev. J. Wilmer Gresham has taken church work at Natchitoches, Ga.

The Rev. Louis De Cormis is passing the month of August at Boonton, N. J.

The Rev. E R. Earle may be addressed at 117 Berkeley Place, Brooklyn, N. Y.

The Rev. H. R. Carson has taken summer charge of the Cathedral, New Orleans, La.

The Rev. David L. Ferris, of Horseheads, N. Y., is passing August at Norwalk, Conn.

The Rev. James Sheerin has accepted the rectorship of Trinity church, Morgantown, W. Va.

The Rev. A. R. Edbrooke has taken temporary charge of St. Paul's church, New Orleans, La.

The Rev. M. Damer has taken summer charge of Henshaw memorial church, Baltimore, Md.

The Assistant Bishop of Southern Ohio is spending vacation at Prout's Neck, on the coast of Maine.

The Rev. Robert H. Cole, B.D., has received the degree of LL.B. from the University of the South.

The Rev. Harrison B. Wright is passing vacation during present month on the sea coast at Watch Hill, R. I.

The Rev. C. H. Channer, of Christ church, Adrian, Mich., has gone to Canada to spend the month of August.

The Rev. T. F. Caskey has returned to Germany, to resume charge of St. John's American church, Dresden.

The Rev. W. O. Lamson has resigned the charge of the church of the Ascension, Bradford, Pa., and sailed for Europe.

The post-office address of the Rev. John K. Dunn, secretary of the diocese of West Missouri, is 1406 E. 9th st., Kansas City, Mo.

The Rev. Dr. Wm. R. Huntington, rector of Grace church, New York, will spend August and September at North East Harbor, Me.

The Rev. Dr. Geo. R. Van De Water, rector of St. Andrew's church, Harlem, N. Y., is spending vacation days in the Adirondacks.

The Rev. E. Campton Acheson, rector of the church of the Holy Trinity, Middletown, Conn., is spending the summer in a tour of England.

The Rev. Geo. Sherman Richards, of Boston, has received the honorary degree of Master of Arts from St. Stephen's College, Rutland, Vt.

The Rev. Thomas J. Beard, of Birmingham, Ala., has received the honorary degree of Doctor of Divinity from the University of the South.

The Rev. Frederick W. Clampett has returned from a tour in Europe, and resumed his duties as rector of St. Peter's church, Baltimore, Md.

The Rev. Geo. Patterson, D.D., of Memphis, Tenn, has received from the University of the South the degree of Doctor of Divinity, *ad eundem*.

The Rev. J. W. Shackelford, D.D., formerly rector of the church of the Redeemer, New York City, is in summer charge of Trinity church, Cottage City, Mass.

The Ven. Thomas L. Childs, D.D., has been re-appointed Archdeacon of Washington, D. C., pending the organization of the new diocese of Washington.

The announcement in our last issue that the Rev. John H. Logie had taken charge of St. Luke's chapel, New York City, was unauthorized and incorrect.

The Rev. Professor E. C. Benson, of Kenyon College, Gambier, Ohio, has received from the University of the South the honorary degree of Doctor of Divinity.

The Rev. Chas. H. Schultz until the middle of October will be in charge of the Bishop's church, at Hamilton, Bermuda, and should be addressed accordingly.

The Rev. John S. Lindsay, D.D., rector of St. Paul's church, Boston, Mass., has received from the University of the South the degree of Doctor of Divinity, *ad eundem*.

The Rev. Stephen W. Garrett has resigned the rectorship of St. Stephen's church, Winton Place, and accepted the rectorship of Trinity church, London, diocese of Southern Ohio.

The Rev. Geo. E. Swan, formerly dean of Grace cathedral, Indianapolis, and for the last four and a half years principal of Knickerbacker Hall, the diocesan school for girls, has accepted a call to the rectorship of St. Mark's parish, Berkeley, Cal. Address accordingly after Sept 15th.

The Rev. A. J. Tardy, associate priest of Trinity chapel and St. John's church, New Orleans, is spending his vacation in Kentucky, and will attend the General Convention of the St. Andrew's Brotherhood in Louisville next month.

The Rev. Simon B. Blunt, B.A., has resigned his position as rector of St. Stephen's church, Middlebury, Vt., and has accepted the rectorship of Christ (memorial) church, Danville, in the diocese of Central Penn. Address after Sept. 15th, Christ church rectory, Danville, Pa.

The Rt. Rev. Abiel Leonard, Missionary Bishop of Nevada and Utah, has been summering for two months on a "buckboard," traveling through the missionary field of Western Colorado. Six hundred miles of such travel has afforded him a much needed rest, and he resumes his work through Utah and Nevada greatly refreshed.

Died

CURTIS.—On August 14th, at his home near Newport, Idaho, Robert Curtis, aged 43 years.

ROBERTSON.—Entered into the haven of rest, Aug. 16th, 1895, at the rectory of Grace church, Hulmeville, Pa., Laura Page, wife of the Rev. Wm. J. Robertson.

GREENE.—At her home near Naperville, Ill., Sunday, Aug. 11, 1895, Harriet Elizabeth, wife of Wm. B. Greene, aged 71 years and 4 months. *Requiescat in pace.*

WHITE.—At Butler, Pa., Aug. 22nd, the Rev. Wm. White, D.D., in the 85th year of his age, and the 59th of his ministry. "In the confidence of a certain Faith; in the comfort of a reasonable, religious and holy hope."

LEE.—Entered Paradise in the Communion of the Holy Catholic Church at Nashville, Tenn., Aug. 20th, 1895, at 7 A. M., Sarah B., daughter of Joseph Thompson, of Missouri, and Margaret Franks, of Tennessee, and beloved wife of Francis W. Lee, aged 46 years and 8 months.

Appeals

THE legal title of the General Board of Missions, which should be used in wills, is The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America.

Domestic missions in eighteen missionary jurisdictions and thirty-seven dioceses, including work among Indians and colored people. Foreign missions in China, Japan, Africa, Greece, and Haiti.

Shall these important works be sustained, or must they be crippled? This question will be answered by the sum of the contributions.

The fiscal year ends with August. Contributions to be included in this year should reach the treasurer by September 1st.

Remittances should be sent to MR. GEORGE BLISS, treasurer 281 Fourth ave., New York. Communications to the REV. WM. S. LANGFORD, D. D., general secretary, Church Missions House.

THE Mid-Western Deaf Mute Mission asks to be remembered on next Twelfth Sunday after Trinity (Sept. 1st). Offerings to meet expenses may be sent to the REV. A. W. MANN, General Missionary, 922 Cedar Ave., Cleveland, O.

TWELFTH SUNDAY AFTER TRINITY

The Church Mission to Deaf-mutes, New York, incorporated in 1872, desires to be specially remembered on the twelfth Sunday after Trinity. Its representatives hold sign services in various places. Its fund for the sick and poor needs replenishing. Its home for aged and infirm deaf-mutes is dependent upon charitable contributions for its support.

MR. WM. JEWETT, treasurer, 89 Grand st., New York.
REV. THOMAS GALLAUDET, D. D., General Manager,
114 W. 13th st., New York.

Church and School

PRIEST desires temporary engagement. Address, "CLERGYMAN," LIVING CHURCH, Chicago.

POSITION as housekeeper, by lady of refinement. Competent to assume control of large house or sanitarium. Good manager. Fond of children. Box 42, Old Orchard, Mo.

WANTED.—Charge of parish, or as assistant priest in a large church. Good references. Address "CLERICUS," care THE LIVING CHURCH.

THOSE who are willing to send away their copies of THE LIVING CHURCH after being read, please send their names to Mrs. HENRY F. STARBUCK, Church Periodical Club, 6 Groveland Park, Chicago.

WANTED.—Position as master in a Church school by a graduate of Oxford University (Eng.) in holy orders. Experienced in teaching. Good references. Address J. N. T., care THE LIVING CHURCH.

A HOME is offered to a devout, well bred, educated Churchwoman, in exchange for short hours intellectual work. Address N. FARRAR, care LIVING CHURCH.

SITUATION as matron, companion, or housekeeper. Recommendations excellent. Write to the Rev. WM. JONES, Owensboro, Ky.

WANTED.—By an unmarried clergyman, of experience, extempore preacher, Catholic, the rectorship of a small parish, with good music. Address "PRIEST," care of THE LIVING CHURCH.

CHURCH ARCHITECT.—John Sutcliffe, 702 Gaff Building, Chicago, makes a specialty of churches. It will pay those expecting to build to communicate with him.

WANTED, A HOUSEKEEPER.—A young, unmarried clergyman, carrying on an important mission work, on an exceedingly small stipend, but desirous of the comforts of a home, has rented and plainly but neatly furnished a house, and now would like to communicate with an elderly lady desirous of a comfortable home, with light household duties. Cannot offer much in the way of salary or compensation, but can give a good and permanent home to the right person in need of one. Address, BACHELOR, office of THE LIVING CHURCH.

LEFFINGWELL GENEALOGY.—I am preparing for publication a genealogy of the Leffingwell family, as compiled by our kinsman, the Rev. E. B. Huntington, down to about the year 1876. The statistics for the last twenty years must be obtained. I therefore ask that the address of every reader who is descended from the old family in Norwich, Conn., be forwarded to the office of THE LIVING CHURCH. C. W. LEFFINGWELL.

The Living Church

55 Dearborn St., Chicago

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The Editor's Table

Kalendar, August, 1895

4.	8th Sunday after Trinity.	Green.
	(White at Evensong.)	
6.	TRANSFIGURATION.	White.
11.	9th Sunday after Trinity.	Green.
18	10th Sunday after Trinity	Green.
24.	ST. BARTHOLOMEW.	Red.
25.	11th Sunday after Trinity.	Green.

Mysteria Dei

BY ARTHUR P. KELLEY

A youth once said, "My toil shall be
To solve each doubt and mystery,
That when I'm laid beneath the sod,
God's people may know more of God."

And so, like Solomon the wise,
He searched all things beneath the skies,
And supplicated God that he
Might solve all doubt and mystery.

His faith was pure; he prayed on still
That he might know God's perfect will;
And worked and prayed by day and night
That God would send him heavenly light.

And so the years of life went past—
Years all too short, that flew too fast,
And when life's end was drawing near
This, his confession, from him hear:

"My God, my life I spent to know
Why this was thus, and that was so;
And Thou did'st teach me how to see
That life was full of mystery.

And vain it is for finite men
To seek Thy hidden thought to ken,
That Thou wilt in Thine own good time
Reveal the mysteries sublime.

And, O my God, content I'll be
To take things as Thou givest me,
And not to doubt because the end
'Tis not man's lot to comprehend."

Nashua, N. H.

"Solitary confinement for eighteen consecutive days in a dark cell seven feet long, four feet wide and six feet high, with double doors four inches apart, ventilated only by twelve small holes the size of a finger-tip, with eight ounces of dry bread and a pint and a half of water once a day." This is not in the torture chambers of the Inquisition, or in the dungeons of the Sultan or Czar, but in the Boston House of Correction, in the year of our Lord, 1894! The above is a literal description given to the Boston Board of Aldermen not long ago by William A. Witham, an officer of the institution, and published in the Boston daily papers without note or comment. In one case it is known to have driven a prisoner insane. It is time that the women of Boston should have municipal suffrage to put a stop to such frightful cruelty.—*The Woman's Exchange.*

The pardonable, but injudicious, enthusiasm of some clergymen over their musical services has given rise to many smart sayings, which are, at any rate, *ben provato.* A clergyman, whose musical ambition was not tempered by prudence, took advantage of the presence of his bishop to put his village choir through an elaborate performance of vocal gymnastics, for which they were totally unfit. "Well, my Lord," he enquired eagerly, after the service, "what did you think of the singing?" "My dear sir," was the episcopal reply, "I have never till now appreciated the wisdom of the rubric which distinguishes between 'choirs and places where they sing.'" Scarcely less severe was the bishop's contribution to the chorus of ill-judged praise over the performance of a choir which, to his critical ear, had not mastered the rudiments of time. "So sweet," said one; "so devotional," purred another, "so hearty and scriptural," lisped a third. "Very," agreed the bishop blandly; "indeed, it forcibly reminded me of the Psalm where it says, 'The singers go before, and the minstrels follow after.'"—*London Standard.*

When Bishop Whipple laid the corner-stone of a church at the Birch Coulee mission, the Chief Good Thunder brought him a paper signed by all the Indians—"Father, we were once wild men, we are Chriss. You led us to the light. You have been our father. Your wife has been our mother. You are to lay the first stone of a 'tipi wakon' (sacred house). We ask you to name it after the woman we love so well, St. Cornelia." A few months after, Mrs. Whipple died and the church bears the name "St. Cornelia." ——*The American Church Sunday School Magazine* says: "At a recent introduction of a bishop to his see, some one noticed a Dublin graduate wearing an Oxford hood. He pointed it out to the bishop, and said that the person stood there with a lie on his back. 'Well,' replied his lordship, 'you can hardly call it a lie, but it is certainly a falsehood.'"——When the poet Burns declared toothache to be "the hell of all diseases," he had not heard of that horrible modern scourge—morbus sabbaticus.——"It may be rather a blunt way of expressing it," says the *Christian Standard*, "but there is considerable truth in the following short dialogue: 'My friend,' said the solemn-looking man to the other solemn-looking man, 'are you not a follower of the Christian Science treatment?' 'In one sense I am. I am an undertaker.'"

A Word for the Clergy

I know that parsons are really better than most men, having enjoyed more copious opportunities of judging of them than most of their amateur critics. They are human, I have found; and they feel disparagement no less keenly than other people, but seldom feel called upon to defend themselves. There is one thing, however, said of them in these days, so cruelly untrue, and so injurious to their access to the souls of men, that they feel it acutely, and I venture to voice their repudiation of it. It is that they are out of sympathy with the temporal sufferings and legitimate aspirations of the masses of the people. I know that to be false. The clergy profoundly feel, and long to aid in solving rightly, the complicated social problems of the time, and it is an intelligent sense of duty, not any deficiency of sympathy with their fellows, that prevents them throwing themselves, and the influence they are trusted with, into the arms of every new nostrum-monger of the day. My brothers, if you want the clergy to do their work better (and none know more fully than themselves how indefinitely they fall short of the Divine ideal set before them), don't think to do it by running them down. Never allow yourselves, or your children, or your comrades, without protest, in disrespectful talk about men whose function is so momentous, so difficult, so sacred, so linked with the eternal issues of human life. Rather, if you would help to make them what they ought to be, treat them always as though they were what they ought to be; a wondrous stimulant to a noble nature to live its noblest life. Rather, help them; rather, pray for them; rather, cheer and hearten them, for they need it often, in these days, and appreciate it deeply.—*Bishop of Ballarat.*

Equal But Not the Same

FROM THE ADDRESS OF THE BISHOP OF ALBANY TO THE TWENTY THIRD CLASS GRADUATED FROM ST. AGNES' SCHOOL, JUNE 6, A. D. 1894

There must be individuality, the "I" somewhere, the distinct character which differentiates man from man, or machine from machine. For each is "after its kind." And there is no waste of power so great, as when one loses sight of this, and sets the day laborer to adjust the niceties of the chronometer, or puts the poet behind the plough. This is the critical question of all. The power of a "reaper" to tie up sheaves with their own straw, with a delicacy of machinery alive almost to its finger ends, would not be proven if it were set to break stones on the road. Nor would the capacity of the trip hammer be tested if it were used to drive the needle of the sewing machine. What is it for? "What wilt thou have me to do?" Purpose as the test of power; object, intention, place and kind of work; this is what I mean by individuality. I am sure that there never was a more important time in all the world to emphasize and drive home into the minds and consciences of women this most important lesson. We are living in a period of reaction, and reaction always means a tendency to violent extremes. The slowly working leaven of Christianity for eighteen hundred years has been lifting women up from the low level into which they fell in Eve, to the higher lines of life and service to which they rose in Mary. One by one, openings and opportunities for congenial and convenient service have been opened up to her. One by one the bars of the cage have been let down, and the barriers of foolish custom have been taken away, which hindered and held her back from openings and opportunities of usefulness. And one by one the false restraints and unwise discriminations have been done away; until to-day, by the common consent, by the Christianized instinct, by the chivalrous endeavor of men, womanhood—and nowhere more than in America—stands fairly out upon that position of correlation and co-equality with men which really was the purpose of Almighty God in the double creation; which in no sense contradicts the divine intention of the primacy of the first created, and the subordination of the second; but which utterly destroys and does away with the false theory of superiority and sovereignty on the one side, as meaning inferiority and subjection on the other. And now the world is full of agitations, which would destroy, if they could be carried out, that exquisite balance which the revealed purpose of God and the implanted and inherent differences between men and women indicate as the wise and true relation between the two. Co-equality, side-by-sideness, divided sovereignty, the mutual superiority and subordination of influence and control, the interdependence of the "man who is by the woman" and "the woman who is of the man;" these are not only truths and theories, but facts and realities, which cannot be forgotten nor disregarded without serious injury and loss. Nobody who reads the record of the Revelation rightly, or studies history or examines the experience of his own life, can fail to feel that whatever distinctions and differences there may be between the *kind* of mind, of capacity, of character between the two sexes, there are no differences whatever in the degree. But it is the falsest kind of logic which argues that because the two sexes are equal in the sight of God, therefore they are interchangeable. All that the man can do, the woman cannot do. All that the woman can do, the man cannot do. And therefore, the talk to-day of "woman's rights," apart from the falseness of the application of the word—for the rights of either man or woman are fewer and far less important than their duties—has this inherent fallacy; that it presupposes that because their rights are equal, therefore they are the same. Surely, if one takes the other and the better word, it is plain to the blindest that the duties of men and women are not the same; that the trend of their tastes and capabilities is different; and that if the women are to do the men's duties, their own duties must be left undone, or done by those who are unfitted for and incapable of their discharge.

Nothing is wilder or stranger than the misconceptions and the disproportionateness of all this theory. It is contradicted by the whole material world in which we live, and in which its own functions are given and its own duties assigned to every separate plant and tree and animal. Nor could a wilder confusion be produced than if, by some blind force, these unthinking and unreasoning things should set themselves to tasks which have not been assigned them; and for which they are not intended by their creation. And why the highest order of created things, to whom Almighty God has given not only the consciousness of their peculiar and different capacities, but the plain and evident ability of recognizing the fact and reasoning just why these lines of differences are drawn, should prove itself duller and more stupid than the inanimate creation, is difficult to see. Earnestly I beg that this lesson of the personal pronoun "I"—which never in any language changes sex, because the equal individuality of both the sexes must be acknowledged as the fundamental principle of character—may plant itself deeply in your conscience. You may turn into the feminine gender that great sentence, "I can do all that may become a woman; who dares do more is none."

* * * * * *

The utter misconception of equality of position, as though it meant sameness of duty between men and women, is among the facile follies and the fatal fallacies of the age. Facing great evils, moved in some instances by high motives, women who used to be quiet and content to stand in their lot, are joining in the wretched unrest of the effort, which until recently, was in the hands of wild and unwomanly fanatics, to unsex themselves and unsettle the peace of the household and the prosperity of the world. I have a general dislike and distrust of the term woman in the abstract. And in the manner of its use it is most con-

fusing. There are women *and* women, as there are men *and* men. And the fond imagination that the evils of unqualified suffrage given to men, which are the most dangerous element in our American political world to-day, can be cured by extending the evil to unqualified women, is the strangest delusion that ever possessed the human mind. If it should be permitted, which God forefend, the abstract woman may rejoice, but it will be in the spirit of the petroleuse, who has laid waste the homes, and marred the happiness, and murdered the hopes of women. Privilege, courtesy, chivalry, respect, deference, consideration, will have melted away. And there will come instead unseemly contests, selfishness, the bitterness of partisanship, the dregs of strife and corruption, incrimination and the demoralization of the deepest and highest and dearest relations of society; while in its political effect it will only multiply corrupt and irresponsible ballots, not to equal, but to outweigh the intelligent suffrage of reputable women. Nothing will be altered in results. Nothing will be gained in the issues. And the irreclaimable mischief will have left its blight and scar on our social life. Two-handed humanity (that is the figure of the man and the woman in the body politic) has a right hand and a left hand, each equal to the other, each needful to the other. But the hand that is nearest the heart, the woman, is not used, and is not meant to be used, to grasp the sword, the pen, the reins; nor to grasp the rough difficulties, and wring out of them the stern successes of the strife. They are both hands. They are equally hands. Each is imperfect without the other, but their functions are apart and different. Learn the divine, the human, the instinctive, the evident limitations of your sex. And when you have filled out with "all you can" the sphere of your allotted service, you will have no time, nor strength, nor desire, to reach out for other work to do.

Book Notices

A Man without a Memory, and other Stories. By William Henry Shelton. New York: Charles Scribner's Sons. 1895. Price, $1.

These stories are pleasantly told, and are agreeable reading for a summer day when a little excitement upon paper is preferable to active operation. Nearly all of these are stories of the late Civil War, and are full of the life and pathos of that fearful struggle. "The Wedding Journey of Mrs. Zaintree" is another sort of story, and full of fun. The book is neatly printed and bound.

Our Square and Circle; or, The Annals of a Little London House. By Jack Easel, sometime *Punch's* "Roving Correspondent." New York: Macmillan & Co. 1895. Price, $1.75.

We are certainly under obligations to the author for introducing us to the life of The Little London House in this volume of delightful confidences. He tells us all about it before he lets us go, and incidentally we learn a great deal about other matters also, as he airs his opinions in a comfortable sort of way, the blue smoke curling up from his pipe meanwhile. The domestic philosopher is a happy man in these sketches in spite of the thousand petty annoyances of life in "Terra-Cottage" from servants, co-operative builders and decorators, and hurdy-gurdy players; and a keen and subtle wit, with something of Thackaray's genial flavor, elicits a smile even when he criticises abuses.

On Wings of Fancy. By Archibald Campbell Knowles. Philadelphia: George W. Jacobs & Co. 1895. Price, $1.

This little volume contains poems of "Love and Sentiment;" "Religious and Moral" poems; and poems of "Nature and Fancy." The versification is good, and there is a certain musical quality. But one must employ very powerful "wings of fancy" indeed to travel through the first section of the book devoted to love and sentiment. There is a decided surfeit of sentiment. No doubt many can appreciate the—

> "Gold brown hair a-waving,
> Gleaming in the sun,
> Soft black eyes," etc.

But when it appears in cold print there is a limit to the palatableness of this sort of thing. The religious poems are harmless and may serve to while away an idle afternoon for some. But . . well, perhaps we have said enough.

With the Procession. A Novel. By Henry B. Fuller, Author of "The Cliff Dwellers," etc. New York: Harper & Bros. 1895. 8vo.; pp., 336. Price, $1.50.

This brilliant story of American social life, specifically of Chicago life, is charmingly realistic. It is full of the breeziness, energy, and motion which characterize the life of the metropolis of the Great West. The Marshall family, Chicago old-timers, have been left behind in the swirl and rush of society, although Mr. Marshall is a successful business man worth his millions. The process by which they overtake the social procession, and strive to fill the place to which they are really entitled, is cleverly told. The various characters are drawn true to life, although we think that Chicago people of the class here portrayed, do not usually talk quite such a vernacular as Mr. Fuller attributes to them. However, there is no stiffness in any of his characters. Chicago has no time yet for starch. The interest is sustained throughout, and the author has again favored us with a valuable bit of genre painting, so to speak. The book will be widely read.

Introduction to the New Testament By F. Godet, D.D. I. The Epistles of St. Paul. Edinburgh: T. and T. Clark. Imported by Chas. Scribner's Sons Price, $4 50 net.

The position of Prof. Godet among commentators is deservedly high, and many who have studied his exhaustive works upon individual books of the New Testament will hail with pleasure the publication of his Introduction in an English dress. The translation will form three large volumes, of which Vol. 1, now before us, contains the work on St. Paul's Epistles; Vol. 2, the Gospels and Acts of the Apostles; Vol. 3, Hebrews, Catholic Epistles, and the Apocalypse. The attitude of the venerable author in the field of criticism is hinted at in the dedication to the memory of Neander, whom he calls his "Revered and Beloved Master." From such a master he learned the "way between slavery to the letter and a proud disdain of authority." Thus it is that we find in him the critical spirit tempered by a counterbalancing spirit of reverence and devotion. In view of the arrogant tone of too many foreign Protestant scholars, it is a relief to take up an author who, while his scholarship is as ample as any, retains something of that spirit of humility and prayer which must ever be associated with any profitable study of the Word of God. The first division of the work, entitled "Preliminaries," contains among other matter a section on "The Function of Critical Science in the Life of the Church," followed by a "View of the Critical Work Accomplished Down to the Present Day." The author himself belongs undoubtedly to what he calls the "right centre," those who accept as true the fact that God has made a special revelation of Himself to mankind, and that Scripture alone contains this revelation, but who, while conceding to ecclesiastical tradition a considerable value, "frankly subordinate the data furnished by tradition to the results of internal criticism." After an account of "the Life of Paul," the Epistles are taken up in the usual chronological order. The ordinary view of the meaning of the term "Galatia" is maintained, but the author has not had brought to his attention the considerations adduced by Ramsay in his recent work, which have at least made the northern Galatian theory much less settled than it formerly seemed to be. We should have been glad to find the question of St. Paul's "theological development" more fully treated. On page 92, it is true, the author says enough to let us understand that he considers Sabatier's view (shared by many rationalizing critics) completely untenable. It is, he says, "quite contrary to the testimony of Paul himself and to the nature of things." Space is wanting to refer at length to the subjects treated in this Introduction. In the discussion on the "Man of Sin," 2 Thess. chap. ii., Godet reverts to the oldest interpretation, that of Tertullian, in which agree some of the most eminent critics of modern times. Thus the man of sin is a Jew, a false Messiah arising "from the midst of the anarchy that will accompany the advent of materialistic pantheism on the earth." In treating of the Epistles to the Corinthians, the author accepts the theory of an unrecorded visit and a lost letter between the two which have been preserved to us. The Church at Rome at the time of St. Paul's Epistle to the Romans, is considered to have been chiefly a Gentile community. Godet considers the integrity of this Epistle as beyond reasonable dispute. The Epistles of the Imprisonment are held, in accordance with the more common view, to have been written from Rome, not Cæsarea, as Meyer and some others have contended. The objections to the Pastoral Epistles are very fully stated and adequately met. It will be seen that notwithstanding the fact that the dictum of the Church is accepted only as merely human testimony, the conclusions of the author are in full accord with the ecclesiastical tradition.

Magazines and Reviews

Dr. Stone contributes an article on "St. Luke the Evangelist" to the August *American Church Sunday School Magazine*. Dr. Shinn describes the Sunday school teacher who has a grievance against the rector. Bishop Perry continues his series of historical articles on "Christ Church, Philadelphia, in Colonial Days."

The excellence of aim and art before noted in *The Monthly Illustrator* is well sustained in the August issue. It is only necessary to mention a few of the leading articles, to say nothing of the wealth of illustrations. Mr. Alfred Trumble has a paper on the work of Frederick Dielman, whose paintings of women and children are especially commended as "most graceful, gracious, and lovely;" "My Pet Subject" is continued (fourth paper) by Arthur Haeber; Geo Parsons Lathrop discourses, in his charming way, on "Wind and Water;" "Sympathy with Nature" is illustrated by Dora Read Goodale from the works of Albert Insley. We have noted scarcely the half of the really meritorious articles.

The Edinburgh Review for July contains an article on "Materials for the Study of Variation" of somewhat technical character and of some value. "The Collected Works of Robert Louis Stevenson" are carefully reviewed. His fiction is declared to be altogether lacking in reality, a criticism which appears to us as needing qualification. Our impression of "Kidnapped" for example is quite otherwise. But the criticism undoubtedly applies to much that Mr. Stevenson wrote. The reviewer says that we do not "discover either novelty or profundity in his social philosophy," but adds, "it should satisfy the ambition of any author to have a multitude of readers for his mourners." "The Foundations of Belief" comes in for a lengthy, searching, and not altogether favorable criticism, a comparison being made between the critical methods of Kant and the sceptical ones of Mr. Balfour.

C. R. Conder, the famous archæologist, contributes an important article on "Archæology of the Pentateuch" to *The Scottish Review* for July. He points out some of the uncertainties and fallacies which underlie what are called the "conclusions" of the higher critics, and marshalls some internal evidences from the Old Testament Scriptures of the age and unity of the Pentateuch. He shows in how many minute and unexpected ways the recent progress of archæological research corroborates the tradition belief as to the date and authorship of the Pentateuch, and predicts that the present theory will be replaced in time by views more moderate, and better founded on increasing knowledge. Robt. W. Schultz reviews in a most interesting manner Letharby and Swainson's "Church of Sancta Sophia, Constantinople." This appears to be the very best and fullest description historical and architectural of Justinian's great building which has yet appeared. The reviewer points out the difficulties which have attended any attempts to examine the building, and the way in which these difficulties have been overcome. All Christendom is waiting for the death of the "sick man" of Constantinople, and for the time when Christian songs of triumph shall once more be heard under the glorious dome of the Church of the Holy Wisdom.

The Quarterly Review for July maintains the high level and conservative quality of that magazine. There is a deeply interesting article on "The Passing of the Monk," reviewing Gasquet's "Henry the Eighth and the English Monasteries," and other recent publications treating of the same general topic. Dr. Dixon, in his recent history of the English Church, a monument of learning, demolished the traditional idea that the monastic establishments suppressed by Henry were sinks of corruption, making use of historical data not accessible to former generations. Gasquet, writing from a Roman standpoint and with careful exactness, corroborates the conclusions of our own historian, and it may be considered an established fact that the monks and nuns who were driven upon the world by Cromwell and his infamous accessories at the behest of Henry suffered grievous wrong, and were, as a rule, all that could be required of "religious." If we were to criticise the article we should object to what is implied by the phrase "passing monk." Conditions change, no doubt, and monasticism changes; but we do not believe the age will arrive in this world when the institution of monasticism will disappear. There is an important review of Tischendorf's *Novum Testamentum Græce*, and also a valiant defence of Christianity as a factor of civilization in comparison with Mohammedanism.

Books Received

Under this head will be announced all books received up to the week of publication. Further notice will be given of such books as the editor may select to review.

WELLS GARDNER, DARTON & CO., London, Eng.

Sermons and Addresses on Church Temperance Subjects. By Henry J. Ellison, M.A.

THOMAS WHITTAKER, New York

Large Office Book for Priest in the Ministration of Public Baptism. $1.

The World and the Wrestlers; Personality and Responsibility. The Bohlen Lectures for 1895. By Hugh Miller Thompson, Bishop of Mississippi. $1.

GEO. W. JACOBS & CO., Phila.

Gleanings; Pure, Pointed and Practical. 60c.

English Literature, Considered as an Interpreter of English History By the late Henry Coppee, LL.D., Professor of the Lehigh University. New and Revised edition. $1.25.

The Little Ladies of Ellenwood. By Sarah G. Cornell. $1.

Daily Cheer for all the Year. Selected and arranged by Virginia Reed. $1.

Old Farm Fairies. By Henry Christopher McCook. 150 illustrations. $1.50.

PAMPHLETS

The Necessity of Presenting the Doctrine of Inspiration from the Church's Standpoint. An Essay. By I. McElroy, M.A., 528 Vine st., Waterloo, Ia.

Announcement for the Second Year of the School of Sociology, Hartford, Conn.

A History of the Szechuen Riots. (May-June, 1895). By Alfred Cunningham. "Shanghai Mercury" office, Shanghai, China. 50 cents.

Church Tracts. Plain Words on Important Subjects. No. 1. High Church and Low Church. No. 2. Ritualism.

The Household

Which?

Two little seeds, on their wings of down,
By the winds were wafted and then sat down
In the pasture old,
Of the richest mould
That ever the leaves of autumn made,
And there in a corner they slowly decayed.

Two little seeds, like twins in one bed,
Under the leaves until winter had fled
In the pasture old,
In the richest mould
Lay quiet and slept, till the melting snow,
To each of them whispered: "It's time to grow."

Two slender stalks came out of the mould,
One tipped with green, the other with gold.
From the some sod
Came golden rod
And a thistle, whose leaves were each a spear,
A weed every barefooted boy doth fear.

And what at last became of these two
That side by side in the pasture grew?
The rod of gold
Was plucked from the mould
By a lady fair, who bore it away
And made it the centre of her bouquet.

The ugly thistle, each leaf a sting,
A most unsightly and useless thing,
A hungry ass,
That chanced to pass,
Ate with keen relish, close to the ground,
Pleased like the lady with what he had found.

Now what's the lesson that each little seed
Telleth to him who will kindly heed?
They had to grow
Exactly so—
But you, you hardly need to be told,
Can grow like a thistle or rod of gold.

—Our Young People.

After Many Days

BY MAZIE HOGAN

(Copyrighted)

CHAPTER XIII

"Men will forget what we suffer, and not what we do."—TENNYSON.

"Father," said Alice Graham, "do you think the new black pony quite safe?"

"Why, yes, Alice. I have driven him several times, and he is as gentle as a lamb. Why do you ask?"

"I have noticed that he sometimes shies unexpectedly."

"Oh! many horses will do that and yet be perfectly safe. You are getting nervous, Alice."

They were sitting upon the broad veranda to catch some of the morning breeze—Mr. and Mrs. Graham, Sister Winifred, Alice, and Edwin. The crippled boy had grown but little during the past three years, and looked frailer than ever. He was nestled in a large armchair, his crutches resting against his knee, and his thin face upturned toward the fragments of sky visible between the magnolia leaves, in placid enjoyment of the perfect June day. Sister Winifred was near him, her plain black garb contrasting with the light morning dresses of the other ladies, her slender fingers busy with some embroidery she was showing Mrs. Graham how to do. The latter was in the next chair, bending forward to watch the work, and asking frequent questions, while Alice walked leisurely up and down, often seating herself for remarks and suggestions, and Mr. Graham sat on the steps.

He had started down town, but there was an air of home and good fellowship about the group, and he had lingered to chat awhile, with much quiet contentment in his expression. He was essentially a home-loving man, and enjoyed these family gatherings much. Alice had in her pretty brown eyes a peaceful look which added much to the beauty of her face. These years of devoted work for the Church and the poor had developed and strengthened her character, and brought out much of the hidden sweetness of her nature. Sister Winifred marked the change, and rejoiced greatly in it.

Half an hour later Alice and Edwin started out driving. Since early spring the lame boy's always feeble health had shown unmistakable signs of further failure, and all had been uneasy in regard to him. The family physician advised as much fresh air as possible, and a change of climate during the full heat of summer. So every morning and evening some one, most frequently Alice, drove him out into the cooler air of the country roads, and they were planning a trip North in a few weeks.

Their plans were not fully matured, but it was probable that when Sister Winifred returned to her work, Mrs. Graham, Edwin, Alice, and possibly Mr. Graham, would accompany her, and seek a quiet summer retreat among the Adirondacks, with their picturesque scenery, where they would remain until cool weather, when, if Edwin's health should permit, they intended making an extended sight-seeing tour, taking in the White City on their return.

The idea pleased Alice much. She had taken wonderfully few trips for these days of frequent travel, and the zest of novelty would be added to the pleasure of the summer.

The new black pony, "Gypsy," was a pretty creature, and seemed so gentle that it was no wonder Mr. Graham had thought his daughter fanciful. They drove slowly along over the broad, sandy roads leading now through fragrant forests of giant pines, and anon through tangled thickets of blackberry vines, white blossomed and black fruited. Alice stopped now and then to gather the jetty clusters for her little brother, and sprays of the blossoms for her step-mother's embroidery. She enjoyed these hours of quiet intercourse with the pure-hearted boy inexpressibly, and was always glad to prolong them. But the sun was growing hot, and Edwin seemed tired, so she turned back toward the town.

They were distant about half a mile, when a party of little negroes, who were out blackberry hunting, startled a rabbit from his hiding-place in a thicket. Dropping their buckets, they pursued the frightened animal with shrill cries and scampering feet, and the whole train rushed across the road just in front of the pony carriage. Gypsy gave a violent start, which jerked the reins from Alice's hands, and, frightened at the strange apparition and unusual sounds, and missing the controlling hand, he instantly began to run. The trailing reins added to his terror, and he ran faster and faster, making for the principal street of Vernon, while the frail carriage swayed fearfully.

Alice was naturally fearless, but the thought of her little brother drove the color from her cheeks. "Don't be frightened, Eddie!" she exclaimed, holding him close to her with one arm, while with the other hand she clung to the seat. She thought of reaching forward to secure the reins, but it required all her efforts to prevent Edwin and herself from being thrown out, and she could only utter soothing words to quiet the frightened horse, and cherish a fervent prayer for deliverance in her heart. Objects seemed to fly past her. She could tell that they had reached the town, and heard cries and voices about her, but nothing was distinct, until, with a sudden jar that almost threw her backward, the carriage stopped, friendly hands were helping them out, and she knew that they were saved.

* * * * * * *

Kenneth was standing in the door of Stearn & Mackenzie's, having just come in from some business on the street, when he became aware of a runaway horse coming up the street. Several by-standers, with the good judgment usually displayed upon such occasions, ran forward and hallooed after the already maddened pony. Kenneth measured with his eye the rapidly decreasing distance between himself and the carriage, and stepped forward to the nearest crossing. The clouds of dust hid the occupants of the vehicle, but he knew some one was in danger, and he was prompt to save.

Standing a little aside out of range of the pony's vision, he waited until Gypsy was nearly upon him, then, with a sudden spring forward, caught the bridle in his strong, young hands. The infuriated animal plunged and reared, and Kenneth could scarcely have held him alone, but many came forward to help, and while some assisted out the occupants of the carriage, others aided in loosing the traces, and releasing the pony. The latter was taken charge of by Mr. Graham's driver, who had happened to be on the street near by. Then Kenneth looked up, and saw who it was that he had saved from a terrible death.

Mr. Graham, hearing a confused noise, went to the door of the bank just in time to see Kenneth stop the horse. He reached the scene of action as his driver was leading Gpysy away, and before speaking to either of his children, went straight to Kenneth with outstretched hand. "Mr. Mackenzie," he said, huskily, "you have placed me under an obligation which a life-time cannot cancel."

Kenneth made no reply, indeed, he could not, for the banker's hearty handshake had revealed to him what he had not suspected, that his wrist was badly sprained by the effort to hold the pony. He was obliged to bite his lip hard to restrain a groan of pain, and when he saw that a passing carriage had stopped to take in Edwin and Alice, and that their father followed them, he turned and went quietly back into the store.

The crowd dispersed, and Mr. Stern went into the office to find Kenneth absorbed in a column of figures, but so pale that his partner exclaimed, with unwonted warmth: "My dear Kenneth, what is the matter?" then his eye falling on the swollen wrist: "I thought that vicious horse would hurt you. I hope it is not broken?"

"Only sprained, I believe."

"Well, you go home, and let your mother bandage it for you. Don't come back to-day. I am sure you need the rest, and you can do nothing with a lame wrist. That was cleverly done of you. Mr. Graham will not soon forget it, I am sure. Now go!" and Kenneth, as red as he had been white, was fairly driven home.

Here the news of his exploit had preceded him, and his mother and Una, while bathing and bandaging the injured members, for the left wrist was also hurt, though less severely than the right, were fain to magnify the act to such heroic proportions, and to lavish such undue praise upon it, that he grew quite vexed. Feverish and unstrung as he was, he silenced them so sternly that he felt much compunction after they had left him alone in his room lying upon his bed.

He lay there long, his wrists throbbing and his head aching, while tumultuous new-born hopes rushed wildly through his mind despite his resolute attempts to restrain them. A slow drowsiness crept over him at last, and he fell into a deep sleep which lasted long.

When he waked he was much astonished to find that twilight was coming on. He lay sleepily listening to the low voices of his mother and sister in the next room, till something in the purport of their words reached his consciousness, and he suddenly joined them, exclaiming: "Edwin Graham dying? Why, he was not at all hurt!"

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"No," said Mrs. Mackenzie, "he was not hurt, but it seems his heart is very weak, and the fright and excitement of the runaway were too much for him. They had scarcely lifted him into the carriage when he fainted, and has been unconscious almost constantly since, only reviving from one swoon to fall into another. Una walked down there to inquire a short time ago. Two doctors are with him, and neither gives much hope of his living until morning."

Una looked up, her eyes dewy. "Mr. Graham is almost frantic, brother. Miss Alice told him this morning that she did not think the pony safe, but he insisted that it was."

"And Miss Alice?" he inquired.

"Miss Alice was so much shaken by the fright that the doctors insisted upon her going to bed. It is well for them that Sister Winifred is there; she takes entire charge of everything. Mrs. Graham is of no use at all."

During a wakeful night, Kenneth determined to go to Mr. Graham's in the morning to inquire for Edwin. He hesitated somewhat. He had never approached the house since he had left it five years before, but he had taught Edwin in Sunday school, and loved him much. Surely it was right for him to inquire.

The house was very still as he rapped gently with his less injured hand, and when Sister Winifred came down the stairs he almost feared to ask the question.

"Edwin is still alive," she said, in answer to his inquiring eyes, "we cannot see any change in his condition, but the doctors seem to think that there is hope in his having lived so long."

"I trust they may be right," he said. "How is Miss Alice?"

"Alice is quite herself this morning, though in much distress about her little brother. I am sure, Mr. Mackenzie," she added, gently, "Alice would wish me to give you her thanks for the brave act which saved her life. Just now, she can think of nothing but Edwin, but she will appreciate it after a while."

"I am glad," said Kenneth, gravely, "that my attempt was not a failure. It is fortunate that you are here, Sister Winifred."

"Yes, I am glad to be of use. Mrs. Graham is so hysterical that she has not been allowed to enter the sick-room, where I am needed now," she added, with a sweet smile, and he took his leave.

Edwin did not die that day, When Kenneth inquired the next morning, he was decidedly better, and they were beginning to hope for a speedy and entire recovery, when a slow fever set in, and continued from day to day, never running high and often apparently conquered, but as often returning. He did not suffer save from occasional attacks of palpitation and failing action of the heart, but lay most of the time in a drowsy, half-conscious state, while the fever sapped away his little strength. He roused himself at times to talk and listen to reading, had his own sweet smile and courteous thanks for every little office performed for him, and was always restless until the daily lessons and Psalter were read, but he seemed to be gradually drifting away from earthly things.

Before two weeks had passed, every one knew that the little cripple's days were numbered, every one but his mother, who would not see, and constantly affirmed that he was better, that he would soon gain more strength and be able to sit up, and through very pity the delusion was allowed.

(To be continued.)

Martha's Prayer

"Martha, Martha," called Mrs. Wright from the broad stone doorstep.

Martha, a little girl of ten years, nearly hidden by a great gingham sun bonnet, was weeding her small flower garden. She straightened her chubby form at once, and, pushing back the bonnet from the warm, rosy face, ran to her mother.

"Deacon Scott has just been here to say that old Mrs. Jenkins, down at the farms, is very low," said Mrs. Wright, looking thoughtfully at her little daughter, "She has expressed a great desire, not only to have your father come and pray with her, but to see me. You know it is a long drive down there, so you must come in and help me with the work; for we must have dinner at twelve and get an early start."

"And may I go with you and hold Betsy while you are in the house?" asked Martha, pulling off the sun-bonnet and shaking out a mass ot bright golden curls as she followed her mother into the kitchen.

"No, Martha, it is not best this time," answered Mrs. Wright; and she shut her lips after the words, as if there were no more to be said.

The child's deep blue eyes grew a shade deeper, and the dimples stopped playing in her cheeks, but she did not ask why; for this little Martha was a minister's daughter of fifty years ago. She washed her hands, and went about putting a snowy cloth on the dinner table in the roomy kitchen, in a deft, housewifely way that was pleasant to see.

Mrs. Wright went back to the buttery and mixed a Johnny-cake; and it was not until it was placed in just the right position before the fire to bake that she spoke again.

"I am sorry, my daughter, that we must leave you alone this afternoon; but I know you can easily keep so busy as not to be lonely, and William will get home before dark. You can finish weeding your garden when the dishes are done. Then there is your Latin lesson to be prepared, and your knitting."

"You don't care if I play with my dolls just for company, do you, mother?" asked Martha, her lips quivering a little.

"Oh, no, of course I don't," said her mother. "Play all you like, only don't neglect your lesson, and remember to feed the chickens; and, if we shouldn't be back before dark, strain the milk very carefully."

Martha said, "Yes, ma'am," very soberly, and went to the cupboard to get the knives and forks. It took but a minute or two; but, when she got back to the table, the blue eyes and the dimples were dancing together. "O mother," she said, dropping her handful with a gentle little clatter, "can't I have Jinny come over and spend the afternoon, and we play dress up and go visiting?"

"Why, yes, you can," answered her mother, thoughtfully, sticking a fork into the potatoes to see if they were done. "Now finish laying the table, and then run to the study and tell your father dinner is nearly ready. Go quietly, for he is writing old Elder George's funeral sermon."

The little girl tripped blithely to and fro until her task was done, then opened the door into the old-fashioned parlor with its great mahogany chairs standing as prim and solemn as if there were no gay-colored store carpet under them and no muslin curtains at the windows. But her small feet danced merrily over the red figures; for was not Jinny Douglas coming to the spend the afternoon? Further on, across the hall, she knocked lightly at a door into another room. A pleasant voice answered dreamily; and Martha opened the door to meet a pair of blue eyes just like her own, looking gravely around the corner of a high cherry desk. But the grave eyes smiled gently upon her; and father answered her message with, "Presently, daughter."

While they were putting dinner on the table, Mrs. Wright said, "While your father is getting up the horse, Martha, you may go over and ask Jinny's mother if she can spare her this afternoon, and, yes, you can play in the spare bedroom, only don't litter it up, nor muss the new bed curtains."

How long dinner seemed! But, at last, in what was really a short space of time, it was over. Martha put on her sunbonnet, and ran out into the June sunshine.

The roomy old parsonage was on a farm; and it was a quarter of a mile to the nearest neighbors, who were Jinny, her father, mother, and two "big" brothers.

Martha skipped all the way. She was warm, and her bonnet was slipping down on her shoulders when she arrived at the Douglas back door; but she said modestly and sweetly: "Good afternoon, Mrs. Douglas. Please, do you think you could spare Jinny this afternoon? Father and mother are going away; and mother said if you were willing, Jinny might come to play with me."

Mrs. Douglas was willing, and said that Jinny might come as soon as she had done her dishes and "got cleaned up."

Back home rushed Martha, just in time to see her father drive Betsey up to the door. Mother stepped out in her best black bombazine dress and green poke bonnet, with her shawl on her arm, gave her little daughter a loving kiss and many cautions not to scald or burn herself, not to forget to water the rose-bush, and to feed the chickens, give William a good supper, and strain the milk carefully. Then she stepped into the chaise, and Betsey went jogging along the solitary road and out of sight.

Martha gazed after the chaise for a minute or two, then ran into the house, and went cheerfully to work. In half an hour the dishes were standing in shining rows on the dresser, the white cloth was folded, the hearth was brushed, and sticks were laid in the fireplace ready for boiling the kettle at tea-time.

Jinny came in good season, and the girls repaired to the spare bedroom. The visitor had brought her children, two rag dolls with blue bead eyes and berry-stain lips, and one with a wooden head. Martha introduced her family, which was quite numerous, owing to her ingenuity in the construction of rag, paper, and cob dolls.

"I have so many," began the little hostess, "I can let you take Hannah and Rachel and Rebecca, and I'll have Miriam and Esther and Ruth and Methusaleh and Keren-Happuch and Tuzy Ann. We'll have lots of children, and play they run away and have to be put to bed without any supper. Mother said we mustn't play on the bed; but you can have your house in the closet, because you are company. I'll have mine in this corner."

Jinny assented, and suggested a braided rug for carpeting her house.

The house was carpeted and furnished with two small chairs which nearly filled it; and then Martha went on with a little air of importance, "Now, I'm going to show you my treasuries."

"Treasuries! What's that?" interrupted Jinny.

"They are all in here," said Martha, gravely laying her hand on a brown hair-

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covered trunk. "They belong to my beautiful Aunt Martha; and now they are mine, because I'm named after her."

The trunk was not locked—nothing ever was in the parsonage, not even the doors—and the girls pulled it open easily.

"Oh, my! oh, my! Ain't they beautiful?" cried Jinny, as Martha drew out before her admiring gaze two or three rich brocade silk dresses, an India shawl, a velvet jacket, a fur cape that suggested the arctic regions, and various bright crepe scarfs, with, to crown all, a great pink silk bonnet.

When Jinny had admired these to Martha's satisfaction, and suggested that they were clothes, not treasuries, the girls chose each a dress, with which to make herself a fine lady. Jinny, gorgeously arrayed in a bright blue silk, dark green velvet jacket, and a purple scarf, repaired to the closet with Hannah and Rachel and Rebecca, to set up housekeeping. Martha, having set her house in order in the other corner, donned the fur cape and pink silk bonnet, and set out with Methusaleh to pay her friend a visit. Calls were pleasantly exchanged for awhile, family cares discussed, the dolls duly lectured, chastised, and put bed.

"I'm tired," said Martha, at last. "Let's sit still in here and rest awhile. I don't know what will become of Methusaleh when he gets older; he wears me out now."

"Let's have it dark, and play it's night," said Jinny, rising and pulling the door gently toward her.

There was a latch on the outside of the door, but the thumb-piece by which it might be opened from the inside was broken off. A breeze blew in at the open window opposite the door. It was just strong enough to finish Jinny's work. It blew the door shut, and the latch fell.

"Oh, dear, what shall we do?" cried Martha; "we can't get out."

"Oh, oh, oh!" screamed Jinny, beginning to pound on the door.

Martha knew it was of no use; but she must do something, and began to pound, too.

"Whew! I'm awful hot," she said, stopping to struggle with her fur cape. "Jinny Douglas, whatever made you shut that door?"

"I didn't, either," sobbed Jinny. "Oh, oh, oh! We shall roast alive, and melt down into grease spots, and die!"

"Don't cry," said Martha, bravely, suddenly remembering that Jinny was company, and must be treated accordingly. "Let's holler as loud as we can, and may be somebody will go by and hear us."

"What shall we holler?" asked Jinny, rubbing her velvet sleeves over her wet eyes.

"Help, help! Come and let us out!" screamed Martha, for reply.

Jinny echoed the cry, and for five minutes both called at the top of their voices. But no one heard, no one came.

"I can't holler any more," said Jinny, mingling tears and perspiration together, as she began to sob again.

Martha dropped down into one of the chairs, and said miserably: "Brother William is going to run errands for Mr Mix after school, so he won't get home till after six o'clock. I know we shall be dead and suffocated by that time, and mother will find the room all littered up."

Jinny stopped crying from very terror, and the children were silent for two or three minutes. The air in the closet was becoming exhausted, and the darkness grew more oppressive every minute. Suddenly Martha said reverently: "Let us pray."

Jinny bowed her head on her knees without a word.

"Oh, Lord," said Martha, "Thou seest how we are shut up in this dark closet and can't get out. Please send somebody to let us out. Amen."

As Martha rose from her knees, she stumbled against a splint basket that her mother had put in the closet only the day before. A thought came to her like an inspiration. She pulled out and broke off a strong, flat splint. It would just slip through the crack of the door. She thrust it through, pushed it up to the latch, and pried. The latch yielded, and the door flew open. Two tired, faint, very sober little girls crept out.

"How quickly God answered my prayer!," said Martha, as the children sat fanning themselves by the window a few minutes later.

"I don't know," answered Jinny, doubtfully. "You prayed for somebody to come and let us out, but nobody came. We just got out ourselves."

"But we got out just the same, and that was what we wanted," said Martha. "Anyhow I'll ask mother. Now, let's put the things away, and go outdoors."

When Mr. and Mrs. Wright drove into the yard at sunset, the rose bush was watered, the chickens were fed, the milk was carefully strained, and William and Martha were sitting on the doorstep, poring over a Latin grammar. Inside the snowy cloth was laid, the fire blazing, and tea was ready.

"Mother," said Martha, as she prepared for bed after evening prayers, "Jinny and I got fastened in the spare-room closet this afternoon, and I prayed for somebody to come and let us out. Nobody came, but I pushed up the latch with a splint. Jinny said that wasn't our prayer being answered, but just getting ourselves out. Was it, mother?"

Martha could not understand why her mother suddenly clasped her tightly and kissed her, and was a full minute getting ready to reply. "Yes, daughter," she said, smoothing the golden hair, "it was answer to your prayer. God's best way of answering our prayers is giving us the power to answer them ourselves."—*Mary Redfield Potter, in The Examiner.*

Taught a Good Lesson

My father played a queer trick on me the other night. You know I used to feel that I had done myself an injustice if I did not go to the theater about five or six nights a week. Well, you know how I am situated as to my business. I work for my father, and I have to be at the office early in the morning just as the rest of the family are sitting down to breakfast. In consequence, I get my breakfast and leave the house before they are up. I had been doing it for about six months, and when I look back I remember that about the only time I saw my mother and sister during that period was at Sunday dinner. Nothing unusual in that, of course. The same thing is true of hundreds of young men in town. But they haven't fathers like mine. He came to me one afternoon, and asked me if I had an engagement for that night.

"Yes," I said, "I've promised to go to the theatre."

"How about to-morrow night?" he asked.

"Nothing on at present," I replied.

"Well, I'd like you to go somewhere with me."

"All right," I said, "where shall I meet you?"

You see he leaves the office about an hour before I can get my work finished. He suggested Lenox Restaurant at 7:30, and I was there, prepared for a quiet lecture on late hours. But when he appeared he said he wanted me to call on a lady with him. "One I knew quite well when I was a young man," he explained.

We went out and started straight for home.

"She is stopping at the house," he said, when I spoke of it. I thought it strange that he should have made the appointment for the Lenox Restaurant under those circumstances, but I said nothing.

Well, we went in, and I was introduced, with due formality, to my mother and sister. The situation was ludicrous, and I began to laugh, but the laugh died away. None of the three even smiled. My mother and sister shook hands with me, and my mother said she remembered me as a boy, but hadn't seen much of me lately. Then she invited me to be seated. It wasn't a bit funny then, though I can laugh over it now. I sat down, and she told me one or two stories of my boyhood, at which we all laughed a little. When I finally retired, I was courteously invited to call again.

I went upstairs, feeling pretty small, and doing a good deal of thinking. Then I made up my mind that my mother was a most entertaining lady, and my sister was a good and brilliant girl. Now I'm going to call again, as I have been doing quite regularly for the last week. I enjoy their company, and I intend to cultivate their acquaintance.—*Ex.*

Children's Hour

Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour.

The Little Brown Bird

Willie Wharton was awakened one morning by such a strange noise as he had never heard before—a crushing and scraping and crackling and dashing. A dreadful noise somehow, that made him feel as though something wicked were going on, as, indeed, in my opinion, there was.

Up he jumped and looked out of the window just in time to see one of four beautiful oaks, on the other side of the road, fall to the ground. Half a dozen men, with ropes and axes, had been at work at it ever since sunrise, destroying in a few hours what heaven had cared for for a hundred years, and there it lay like a murdered thing.

Willie hastened to dress himself, and ran down stairs to the dining room, where every body was gazing through

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the windows and looking very sad. Grandpa looked the saddest.

"I remember that great oak all my life," he said. "It seemed almost as big as it is now when your grandma and I used to sit under it when I first went to see her. Her father owned the ground it was on, but he sold it. It's a pity. None of her folks or ours would ever have cut those trees down. If I could stop it I would, but there's no use talking to old Manuel about it—none at all. Some one has offered him money for them, and down they are going."

Up there, in the old oak, a brown bird had built her nest. Willie had watched her from the first. She picked up hay and dried leaves and little bits of all sorts of things, and when his mother had fringed out some napkins, she put the little roll of ravellings on the window sill, and the little brown bird came hopping in at the window, with her pretty head on one side, and keeping a good watch with her round eyes, and carried it to her nest.

On the outside the nest was rough and dark—the color of the oak boughs themselves—but within, the bird had woven all the bright, beautiful colors that had been given her. Willie knew that, for he had climed up to peep in. Another bird, much the same color that she was herself, but handsomer, helped to build the nest, and then he perched on a bough and sang and chirped while the mother-bird sat upon some beautiful little eggs. At first they were dreadfully frightened when Willie climbed into the tree, but after a while they found out that he always brought crumbs and seeds, and had no fear.

A few days before the morning on which the chopping began, Willie had climbed up and seen four little birds in the nest. They had come out of the pretty eggs. And now the mother sat and kept the baby birds warm, while the father bird went out and caught worms and found crumbs; or sometimes the mother went and the father stayed.

"Oh, the poor little brown birds!" said Willie, with reason, for when the tree they had built on fell, the nest would be crushed and the baby birds killed, and the dear little bird home broken up forever. Willie knew this very well, and when he had finished his breakfast, he jumped up and ran out of doors. The men were chopping away at the second tree, and the poor father bird was fluttering about and screaming, evidently aware of what was to happen.

Willie waited not a moment. He caught his cap from the rack in the hall and marched across the way. Mr. Manuel stood at the gate, watching the work of destruction, and he cried out:

"Go away! I don't want boys round here?"

"Yes, sir," said Willie, respectfully, "I'll go as soon as I get the bird's nest."

"Bird's nest fiddlesticks!" snapped Mr. Manuel. But before anything more was said, or any one could drive him away, Willie went up the tree like a squirrel. He was a famous climber, and in a minute or so he was looking into the nest. There was the mother bird hovering over her babies and screaming, and in a moment Willie had covered nest and all with his cap, put it in his bosom, and let himself down to the next branch. A big workman held up his arms and set him down on the ground.

Mr. Manuel called him an 'impudent young rascal." But Willie only said: "Excuse me, I had to save the nest," and away he ran to his own garden, knowing that grandpa would help him to do what he wanted to.

A few minutes later all the household were in the garden, watching grandpa and Willie; grandpa on a ladder, fastening the nest into a nice, shady place under the leaves, while Willie, perched on a branch, held a handkerchief over the nest to keep the birds in. When the nest was safe grandpa descended, and Willie got down as softly as he could, and everybody went to a distance to see what would happen.

The first thing they saw was the bird stretching her neck to look out. Then she took a little flight; then she went back to the nest; then she gave a cry, and a bird flew from the fence, where he perched, to the bough where the nest hung; then there was a great fluttering and chirping, and he was on the edge of the nest. It was the father-bird who had come home, and they were all rejoicing together.

"They're going to stay and keep house," said grandpa. "If there'd been only eggs in the nest, I think they'd have flown away, but the baby-birds kept them."

And sure enough, just then the father-bird came down, and picking up a crumb of bread as big as his head, carried it into the tree, and was heard calling all the family to dinner.—*New York Ledger.*

How Little Words Helped

Ralph was painting a picture. Linda stood watching him, holding Patsy, her doll, in her arms. The picture was wonderful to behold, with blues, reds and yellows in plenty to make it bright.

"Suppose you use this color," said Linda, reaching over to take a paint from the box. Alas! Linda forgot Patsy's dangling arms, that had to go somewhere, and they knocked against the china cup that held water for the painting, and tipped it over. This ruined the picture, as you may suppose.

"Oh, dear! oh, dear!" cried Linda. "I didn't mean to do that, Ralph, truly, and I'm so sorry!"

Ralph felt angry at first, but when his sister said this, he felt only sorry himself. "But you spoiled my picture, if you didn't mean to," he said, mournfully.

Here mamma came in, and she hurried to wipe up the water the first thing. She heard what Ralph said.

"I'm sorry," repeated Linda.

"That makes it easier for you to take it pleasantly, Ralph, though it doesn't help the spoiled picture," said mamma.

"Well, I guess it does," said the little boy. "If she had meant to, it would have been worse. I can paint another picture right away."

So there was sunshine again, in spite of the accident.—*Sunbeam.*

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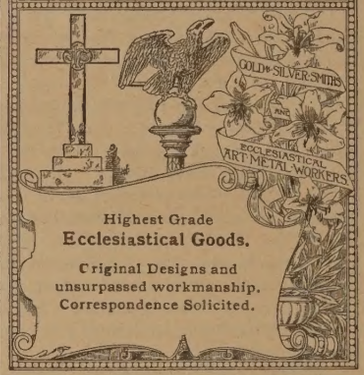

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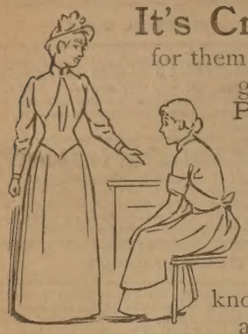

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How to Grow the Chrysanthemum

Chrysanthemums are easily grown when one learns what treatment they require. Some of the finest plants at the fall shows are from amateur florists.

This plant is a gross feeder, and must have plenty of strong food. You can hardly give it too rich a soil.

It is also a great drinker. It makes use of large quantities of water daily during its growing period. Unless it can have it in liberal quantities it fails to fully develop its possibilities.

It is also fond of considerable root-room during the earlier and more rapid stages of its growth, and it must be shifted frequently during the season to secure the best results. Young plants are generally grown in very small pots up to the time of sending them out. On receiving them, put them into about three-inch pots. In a short time you will find, on examination by turning the ball of earth out of the pot, that the soil is completely filled with white roots. This indicates the advisability of a shift to a pot one or two sizes larger. In a month or six weeks another shift may be necessary. To grow these plants to the best advantage there should be at least four of these shifts between May and September, but perhaps the average amateur will not care to give so many. In that case, let the second shift be to an eight inch pot. If the roots fill this before blossoming-time, the vigor of the plant can be kept up by the use of some fertilizer.

Great care must be taken throughout the season to see that the soil in the pots never gets dry. If it does, the plants will receive a check from which they will not easily recover. Bear this in mind, and make it a rule to water regularly and liberally. Give enough, at each application, to so thoroughly saturate all the soil in the pot that some water runs away through the hole in the bottom. In very warm weather it may be necessary to water twice a day. You can tell about this by watching the surface of the soil. If it looks dry, give more water.

I would advise keeping plants in pots, because that does away with the necessity of lifting and potting them in the fall.

If you have plants which were wintered in the cellar, you will find the pot filled with shoots sent up from the old roots. Cut these apart in such a manner as to secure a bit of root with each shoot, and you have just as good a plant as you can buy from the florist as soon as it gets a start, which it will readily do if you put it in good soil, in a three-inch pot, and keep it well watered.

POISON SUMACH AND POISON IVY.—There is a difference in the general appearance of the plants, both as to stalks and foliage, by which the poisonous and the harmless varieties of the sumach can be distinguished from each other. The former has light-colored stalks frequently blotched with white or gray, and the foliage is thin and firm in texture with a glossy surface, while the latter has a soft, thick leaf, a brown stalk, hairy in the early stages of the new growth, and is of a much stronger habit, often becoming quite a tree. This variety bears fruit thickly covered with crimson hairs in spiky, terminal bunches, while the poisonous variety has berries of a greenish white—very similar in size and color to those of the poison ivy—in loose, pendent clusters along the upper part of the branches. The harmless rhus is almost always found on the uplands and in open places, while the poisonous sort prefers moist ground and shade. The former takes on a most beautiful variegation in fall, its pinnate, palmate foliage turning to red, scarlet, and maroon of exceedingly rich and brilliant shades, while the latter becomes a pale yellow. This poisonous variety is a most dangerous plant. It is worse than the poison ivy by far. Many persons cannot pass near it without being affected, as if they had really handled it. Strange as it may seem, it seems to be able to communicate its virulent qualities to the atmosphere which surrounds it.—*Ladies' Home Journal.*

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